

The Lutheran World Federation

**Ninth Assembly**

Hong Kong 1997

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告

LWF Report



**From Curitiba to Hong Kong  
1990 – 1997**

*Parallel editions in German/French/Spanish:*

*Von Curitiba nach Hongkong 1990 - 1997*

*De Curitiba à Hong-kong 1990 - 1997*

*De Curitiba a Hong Kong 1990 - 1997*

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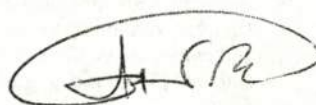


# From Curitiba to Hong Kong 1990 - 1997

The Report of the General Secretary on behalf of the Council

## FOREWORD

*The years 1990 to 1997 constituted a watershed in the history of worldwide Lutheranism. The Lutheran World Federation developed a greater depth of self-understanding. The constitutional language used to define the Federation was changed from "free association" to "communion". The regionally balanced composition of the executive body – the Council – reflects a new maturing in inter-Lutheran joint decision-making. The workings of the Council and its various committees are based on coordination and unity of purpose. The Federation's ecumenical commitment, well articulated in the constitution, enables member churches to move beyond hesitation to decisive engagement and to ecumenical participation in joint action for peace and reconciliation, conflict resolution and response to acute emergency situations. During this period several churches ordained women into the ministry of Word and Sacrament. Others installed or consecrated women pastors into the office of bishop. This report attempts to capture in words and pictures the spirit of "pilgrimage" in the life and work of the Lutheran Communion.*



Ishmael Noko  
General Secretary  
February 1997



1947  
1997 **50** years  
Lutheran World Federation

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## GENERAL SECRETARIAT

### *AN ADMINISTRATIVE OVERVIEW, 1990–1997*

This report is presented to the Ninth Assembly as an overview of the work of the Lutheran World Federation since the Eighth Assembly in Curitiba, Brazil. Most of the programmatic priorities and emphases that shaped the Federation's activities during this period were authorized by the Council or by the Executive Committee. Therefore, the General Secretary's report is presented to the Assembly on behalf of the Council.

The period between Curitiba and Hong Kong was marked by a change of leadership at the level of general secretaries. The Revd Dr Gunnar Staalsett was General Secretary from August 1985 to October 1994. I assumed this office in November 1994. I am indebted to my predecessor for leaving me "a house in good order", which has made it easy to write a report that covers the period of his time in office. It is also appropriate in this connection to express sincere gratitude to member churches, the Council, Executive Committee, National Committees, and staff for the gracious support extended to me since the commencement of my responsibilities as General Secretary on 1 November 1994. President Brakemeier has provided strong support during the period under review.

The Constitution of the Lutheran World Federation states clearly that one of the principal responsibilities of the Assembly is to give general direction to the work of the Federation. Lectures, addresses, Bible studies, sub-thematic material, official statements, messages,



*LWF Eighth Assembly, Curitiba, Brazil*

and various resolutions form the broader basis and framework for the general guidance called for in the Constitution. The legacy of the Eighth Assembly – whose theme was "I have heard the cry of my people" – is a strong sense of and commitment to a life in communion. Delegates and church representatives expressed a yearning for a life of "togetherness" that goes beyond conference statements. They committed their churches to life in the Lutheran World Federation, marked by joint action and joint decision making; membership in the LWF where size, eco-

nomic status, race, age, and gender distinctions are not decisive. The LWF is committed to finding practical ways of bearing witness to a deeper intimacy in a fellowship that transcends the federal structures of "a free association" of churches. The *communio* self-understanding of the Lutheran World Federation implied a new structure as part of the infrastructure that facilitates the deepening and upholding of the intimate life in Christ. The new Constitution was adopted during the last Assembly and a new structure was referred to the Council for implementation. It is therefore necessary to review how adequately the new structure serves the LWF self-understanding.

### THE NEW CONSTITUTION AND STRUCTURE

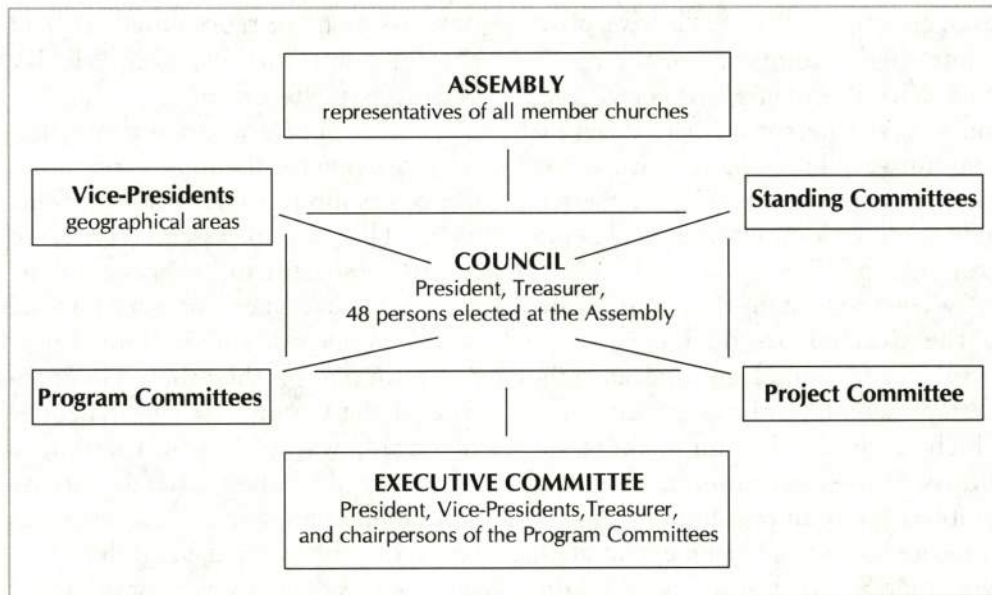
The process of writing the new Constitution was initiated by the former Executive Committee at its meeting in Viborg in 1987. The Structure Committee – appointed under the able leadership of Bishop James R. Crumley – worked through an intensive consultative process that sought views from the member churches with the specific intention of proposing a structure that would serve the Federation effectively. This consultative process led to the formulation of the "Principles for Structure" which gave shape to the **present structure**:

*There should be a clear emphasis on churches. The LWF is no longer a "free association" which delegates certain activities to a joint agency; rather its member churches are moving toward even deeper commitments to one another.*



*LWF Eighth Assembly, Curitiba, Brazil*





*Among the member churches, an inescapable interdependence and mutuality are called for, to be expressed as member churches freely share, in giving and receiving, their resources.*

*This vision of communion between member churches summons us to a deeper integrity in our relationships. Fully to participate in each other's lives requires that within the churches all forms of domination be overcome, whether of language, economic resource, culture, clergy, lay, sex, age, or theological and liturgical expressions. What it means to affirm that all member churches share fully in the whole life of all the people of God needs to be given clearer expression.*

*The Secretariat in Geneva exists to assist in implementing, facilitating, and making concrete the communion which now characterizes the relationships between member churches.*

*The decision-making process within the LWF must involve all the member churches. Decisions are not to*

*proceed to the member churches from some external point of authority.*

(Report of the Executive Committee on LWF Restructuring, III: Principles for Structure, paras 16–20)

In order to translate these principles into action, the Constitution now foresees two legislative bodies, the **Assembly** and the **Council**. We have adhered to these principles in an attempt to integrate the making of program policies with administrative ones. The Assembly is the highest legislative and decision-making body. It includes representatives from all member churches and has the important functions of setting basic directions and electing those who are to work toward them. The Council is widely representative of its member churches and is composed of the President, the Treasurer, and 48 persons elected at the Assembly. The Council elects Vice-Presidents from among its members, taking into consideration the

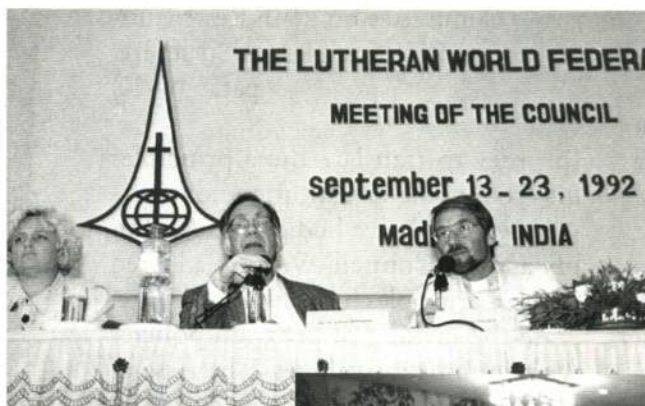
seven geographical areas. The Executive Committee is composed of the President, Vice-Presidents, the Treasurer, and the chairpersons of the Program Committees. The Council also elects from among its members the Program and Standing Committees as well as the Project Committee.

When scrutinizing the **composition of the Council** we do indeed see a broader geographical, cultural, and ethnic representation of our constituency which holds the decision-making authority of the Federation between Assemblies. It guarantees a fuller sharing of influence between all member churches, North and South, East and West, on the basis of equality within the communion, regardless of size, age, money, and organizational strength. Another goal achieved in this Council was **inclusive-**

**ness:** women are represented with 42 percent, youth with 15 percent, and lay persons with 46 percent.

The structure of an organization must provide for the most economical use of resources in accomplishing its work. This was one essential criterion for the restructuring process and responded to ever-increasing needs in the world on one side and declining financial resources on the other. The mandate of the Committee on Structure, therefore, was to create a structure which would reduce annual costs by three million Swiss francs. In fact, it has become evident since the Eighth Assembly that this request was most valid, and the response of the committee very wise. It proposed two major areas in which to save money.

The first was the recommendation to reduce staff from 126 to 105. Such a step is always a dramatic one and causes much unrest and unhappiness. The process was therefore handled with great care and a social plan was established to limit the impact as much as possible for those persons whose positions were to be phased out. It was only in 1992 that the entire restructuring process was



*LWF  
Council  
Meeting,  
Madras,  
India, 1992*





## GENEVA SECRETARIAT

### GENERAL SECRETARIAT

General Secretary

Deputy General Secretary

Assistant General Secretary for Ecumenical Affairs

Assistant to the General Secretary for International Affairs & Human Rights

Office for Communication Services

Office for Personnel

Office for Finance & Administration

### DEPARTMENT FOR MISSION & DEVELOPMENT

Director

Africa Area Desk

Asia Area Desk

Latin America Area Desk

Europe Area Desk

Youth in Church & Society

Women in Church & Society

Christian Education

Human Resources Development

Communication Consultancy

Project Implementation & Monitoring

Project Coordination

### DEPARTMENT FOR

#### THEOLOGY & STUDIES

Director/Church & Social Issues

Church & People of Other Faiths

Theology & the Church

Worship & Congregational Life

### DEPARTMENT FOR WORLD SERVICE

Director

Program Implementation

Emergencies

Liaison & Refugees

Rehabilitation & Environment

Training & Exchange

Development Education

Finance & Administration

Evaluation & Documentation

completed. As the former General Secretary, Gunnar Stålsett, said in his report to the Council in Madras, India:

*If we speak of accomplishment in the area of structure and management, we do so fully conscious of the fact that restructuring is an ongoing process. Good management is to meet the demands of the day and prepare for new challenges tomorrow. Thus any organization should ideally be a dynamic creature which grows in insight and efficiency also when it is forced to down-size.*

*Within the Geneva Secretariat restructuring has been completed. All elements of the new structure are in place and functioning. The intentions of the new structure are well within reach: unity of purpose between the various departments and units, coor-*

*dination and cooperation. The financial reduction of the administrative budget has exceeded the expectations of the structure report. As all key positions are filled or about to be filled we are gathering momentum in pursuing the programs and projects authorized by the decision-making bodies. Financial limitations have made it impossible, however, to establish the maximum staffing of 105 as set in the structure report, and in view of the prospects for the next few years it is unrealistic to believe that we can achieve that goal.*

When the report was written in 1992 the staff employed by the Federation numbered 96 persons. Today, the Federation's work is accomplished by 94 staff members. The original



*LWF Council Meeting, Chicago, USA,  
1991*

objective of 105 staff members never materialized due to strict budget controls. It must be acknowledged that the Federation is fortunate to have such dedicated and competent staff who are often prepared to work beyond the call of duty. So far, very few – if any – programs have had to be cut and no valid project turned down. However, the workload imposed on staff is heavy. If, over the years, the Federation has operated with a balanced budget, it is due to the fact that strict financial discipline has been exercised and that staff have continued to look for cost reductions, including the acceptance of a reduced cost-of-living allowance.

The second area of saving resulted from the decision to reduce the number of decision-making bodies from six to two, namely the Assembly and the Council. The Council has fewer members than the old Executive Committee and the four Commissions (Church Cooperation (CCC), Studies (CS), World Service (DWS), Communication (CC), and the Community Development Service (CDS)). Commission meetings – which used to require additional input from staff and which needed more time and money – are now via the work of the Program Committees part of the Council meeting. Meetings are a necessary but expensive part of any organization. With the new structure in place, the Federation was able to save costs and create an environment in which staff worked more effectively and the length of meetings was reduced.

However, although the financial performance of the Federation was satisfactory overall, it should be noted that the equilibrium of the established budget was threatened again and again, for example by the weakening of the US dollar, inflation, or reduced income. These factors are beyond any organization's control. In order to assist with the problematic and intricate financial system, the Council voted in Chicago in 1991 in favor of a staff proposal to have a "Panel on the Financial Strategies of the Lutheran World Federation" look at the total financial strategy and viability of the LWF on a long-term basis. The panel submitted its report to the Council in Madras in 1992 and provided a sound basis for long-term financial strategies which are owned and supported by all member churches. In 1995, the panel encouraged staff to explore the possibility of an Endowment Fund to ensure the financing of core activities.



Reviewing the Federation's work after Curitiba and in the light of the restructuring, it is fair to say that the Secretariat and its programs are now regarded by member churches as an efficient tool for their global ministry, despite the many financial difficulties which need constantly to be faced and dealt with. The interest and the dedication which member churches manifest in the work of the Federation demonstrates a willingness to make visible on a global level the communion to which they have pledged themselves and to give financial support to a structure which best serves this goal.

## ASSESSMENT OF THE NEW STRUCTURE

The central purpose of restructuring was to bring about coordination and unity of purpose in the work of the LWF. This required an integration of legislative and administrative procedures which – prior to Curitiba – were characterized by a dispersion of decision making to separate and independent bodies. These comprised the Assembly, Executive Committee, the four Commissions (CCC, CS, DWS, CC), and CDS Governing Board. As already noted, these bodies were integrated into two legislative bodies, the Assembly and the Council.

### *Council*

The Council works through plenaries and Program and Standing Committees which focus on specific areas of work. It is significant that it is the Council and not the committees which take decisions, which enables Council members to be co-responsible for all Council decisions. Such decisions are taken jointly and not in isolation, as was the case in the previous structure.

### *Advisers*

It was envisaged initially that 30 Council advisers would be appointed to bring special expertise to the work of the Council. It was further assumed that they would be appointed on the basis of competence, not according to geographical considerations. However, at present advisers number less than 30 because of financial considerations. In addition, the allocation of Council members was such that certain regions and churches were under-represented. This influenced where advisers were drawn from, in order to rectify the imbalance.

The implications of the new structure and its vision in this matter were not fully realized.

### *Regional Expression*

The Africa region is the only one so far that has implemented the proposal on regional expression. The Asian churches have accepted the direction in principle but are still discussing specific details. The Latin America region has no plans other than to function through the annual meeting of church leaders. Lutheran churches in North America have initiated a rather impressive process of consultation and comparing of notes between the representatives of the two LWF National Committees. In Europe, needs are met through the Europe Desk in Geneva. New developments pointing in the same direction are the meetings of heads of churches in 1993 (Strasbourg) and in 1996 (Budapest).

### *Geneva Secretariat*

As already indicated, the Secretariat operates with fewer than the 105 staff anticipated in the Structure Report. This is due to a shortfall in the LWF's income. Unless the financial situation improves, there will be no alternative but to cut back on Geneva operations.

To ensure coordination, Cabinet – consisting of the General Secretary, Deputy General Secretary, and directors of departments and offices – meets fortnightly. Interdepartmental staff advisory teams ensure common planning and avoid duplication in program and project work.

#### **Cabinet**

General Secretary  
Deputy General Secretary  
directors of departments and offices

The preparation process for Council meetings involves coordination and harmonization of the agendas of the Council and the Program and Standing Committees. The reports of the directors are shared among heads of units and, where necessary, joint meetings of committees are arranged to ensure the



*European Church Leaders' Conference, Budapest, Hungary, 1996*



ironing-out of “structural wrinkles” and overlapping of activities.

### *General Comments on the New Structure*

No one should ever claim that the present structure is perfect, or that it is the only one capable of assisting the expression of our mission as a communion of Lutheran churches. Nonetheless, it is fair to acknowledge that it has served member churches well. From an economic point of view, the separate decision-making bodies of the Federation prior to Curitiba cost US\$ 1.6 million annually. These costs have been reduced to US\$ 0.6 million. The current global financial situation would have made it impossible for the Federation to fulfill its mandate if it had remained dispersed into six governing bodies. More important, however, is the fact that Council meetings are a forum for joint planning and decision making. This is a great achievement, particularly when one bears in mind that the Council comprises 68 people, advisers included.

The Council has the task of supervising the entire work of the Federation between Assemblies. The last six years have shown that members of the Council have to read an enormous amount of material in order to gain the required overview of the work of the entire Federation. Committee work requires a yet deeper focus. Steadier and simplified flows of information will have to be designed in order to avoid the “information overload” of Council members in the weeks preceding Council meetings.

A fundamental argument in favor of the present representation on the Council is that decision making in the LWF must involve all the member churches. It was presumed that this shared responsibility would facilitate the reception of

decisions throughout the Federation. However, this is still an area of concern. While it is clear from the Constitution that both the Assembly and the Council cannot “legislate” for the churches, it nevertheless raises the question of the authority of these governing bodies. If life in communion implies among other things the necessity for joint decision making, then the Federation is morally bound to find some way – some mechanism – to ensure the reception of decisions. Participation one with another implies taking seriously and appropriating in our daily life the decisions we make together. We make these decisions fully aware that they are not addressed simply “to whom it may concern”, but rather to all of us, without exception.

At the conceptual and structural level, the integration of mission and development has been a theological necessity and a missiological reality for member churches in the South. The same has also been true for most mission societies and their home churches. It has been the LWF’s experience, however, that the different facets of the work can be brought still closer together. For this to happen, there is a need, on the one hand, to synchronize long-range planning of projects and programs, and, on the other hand, to render earmarked funding by development agencies more flexible.

The LWF undertook to cooperate with and bring together for joint ventures as many ecumenical partners as possible. Where there is more than one Lutheran church in a given country, priority has been given to strengthening their unity, as well as to assisting them to increase their cooperation with other Christian denominations. This is an ongoing challenge for the Federation, especially where Lutheran churches are inclined to evangelism, yet have diffi-



culty integrating such an inclination with ecumenism.

Partnership at different levels has been a necessity in the style of working of the LWF. Different partners (church to church or church to agency) have been helped to establish bilateral cooperation, and the Federation itself has on many occasions played the role of "go-between" in multilateral cooperation. Opportunities for partnership are widely available for member churches: improving the quality, as well as the fine-tuning of partnership, is an ongoing task.

The *oikoumene* includes more than the Christian *communio*; *oikoumene* is also the whole inhabited world. In seek-

ing "to develop appropriate and realistic means by which definable injustice can be addressed" it has proven helpful to involve, wherever possible, NGOs and the UN. In the last seven years, the LWF has participated in a host of UN world conferences on children, women, environment, development, human rights, habitat, etc. Resource persons, conversant with such issues, have also been invited to facilitate LWF organized events.

Conceiving the *oikoumene* as the inhabited world, and thus cooperating with secular organizations, implies searching for a common understanding of ways to curb injustice. For the LWF, this has meant efforts to articulate the meaning of the term "development" and the specificity of its strategy as church-based for grass roots participation. The constant challenge has been and remains working towards sustainable development projects.

Holistic ministry requires that the whole person and all peoples, including those who are marginalized, are ministered to. Advocating for the marginalized and excluded is one of the ways in which the LWF has sought to curb injustice in the world. The group most victimized among the marginalized includes children. Following the Council resolution in Windhoek, 1995, greater emphasis has been placed on the plight of children. As uprootedness continues to afflict large portions of the population in many areas of the world, advocacy for children will remain a challenge.

LWF Constitution	
<p style="text-align: center;"><b>CONSTITUTION OF THE LUTHERAN WORLD FEDERATION</b></p> <p style="text-align: center;"><i>(as adopted by the LWF Eighth Assembly, Curitiba, Brazil, 1990)</i></p>	
<b>I. NAME</b>	<p>The name of the body organized under this constitution shall be The Lutheran World Federation.</p>
<b>II. DOCTRINAL BASIS</b>	<p>The Lutheran World Federation confesses the Holy Scriptures of the Old and New Testaments to be the only source and norm of its doctrine, life and service. It sees in the three Ecumenical Creeds and in the Confessions of the Lutheran Church, especially in the unaltered Augsburg Confession and the Small Catechism of Martin Luther, a pure exposition of the Word of God.</p>
<b>III. NATURE AND FUNCTIONS</b>	<p>The Lutheran World Federation is a communion of churches which confess the triune God, agree in the proclamation of the Word of God and are united in pulpit and altar fellowship.</p> <p>The Lutheran World Federation confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.</p>

*Excerpt from the LWF Constitution (full text included in the appendices)*



## HIGHLIGHTS FROM COUNCIL MEETINGS

The following is a representative sample of discussed issues and of decisions taken by the Council during the period under review.

### 1990: Curitiba, Brazil

First meeting of the newly elected Executive Committee/Council under the chairpersonship of the new President Dr Gottfried Brakemeier.

- Election of the General Secretary  
Dr Gunnar Staalsett was re-elected General Secretary for another term of office
- Election of the Treasurer  
Ms Christina Rogestam was elected Treasurer
- Election of the Vice-Presidents
- Appointment of Advisers to the Program and Standing Committees
- Election of Honorary Members to the Executive Committee/Council
- Official recognition that the Officers/Executive Committee function as the Board of Trustees
- Election of the Chairperson of the Board of Trustees of the Lutheran Foundation for Interconfessional Research and of two Board members
- Review of the mandate, message, and decisions from the Eighth Assembly
- Confirmation of the need for revision of the Bylaws of the LWF in view of the newly adopted Constitution by the Assembly
- Review of the Structure Report



*LWF Eighth Assembly, Curitiba, Brazil*

### 1990: Geneva, Switzerland

First full meeting after the Eighth Assembly.

- Consideration given as to how in practical and theological terms the constitutional clause which defines the Federation as "a communion of churches" can best be translated in the work and programs of the LWF
- Review of the Message of the Eighth Assembly
- Implementation of the structure proposal and presentation of a "social plan" for staff whose positions were phased out



*LWF Council Meeting,  
Geneva, Switzerland,  
1990*

- Other topics which received attention: nationalism; letter to member churches on antisemitism; struggle for independence of the Baltic states and the economic situation; accompaniment of the process to have one united church in East and West Germany; human rights issues; aid to newly independent Namibia; Statement on Mission and Evangelization
  - Request to send an LWF delegation to Israel and the Occupied Territories
  - Ecumenical relations: Baptists and Lutherans in conversation, a message to our member churches; approval for a consultation on papal visits; coordination/implementation
  - Initial discussions and recommendations in regard to the proposed establishment of the Ecumenical News Service (ENS)
- Appointment of the Special Panel on the Financial Strategies of the LWF
  - Appointment of the Assembly Review Committee
  - A paper on the implications of the Curitiba Message and its commitments for the programs and project of the LWF; a summary of the churches' responses entitled "Follow-up of the Curitiba Message in Member Churches"
  - First discussion on a book on the history of the LWF, resulting in guidelines as to how to proceed
  - Mandate to commence a process of international consultations on the subject of "Just War"
  - Studies on creation and economic development, distribution and use of land, Christian-Jewish relations
  - Lifting of the suspension of membership of the Evangelical Lutheran Church in Southern Africa - Cape Church and the German Evangelical Lutheran Church

#### *1991: Chicago, USA*



- Discussion on National Sovereignty and Human Rights
- The need for a different way of reporting since the LWF restructuring, which has brought units together in the Department for Mission and Development which were formerly located in four different departments
- Reconfirmation of the work under the present structure of World Service – An Operational Agency in an Ecumenical Context
- Need expressed to have a more functional communication network established between LWF and member churches in order to allow a rapid and coordinated response to situations of impending crisis and violation of human rights
- Endorsement of an International Conference on “The Role of the Church in the Construction of a Just Society: A Vision from the Third World”
- Receipt of the Report of the LWF delegation to Israel and the Occupied Territories, 16–21 March 1991
- Encouragement to find appropriate ways to mark the 25th anniversary of Lutheran–Roman Catholic relations
- Resolution noting the ecumenical significance and potential of the document “Lehrverurteilungen – kirchentrennend?” and that its reception be so promoted that action is required by a future Assembly
- Endorsement to request the General Secretary to take initiative in discussing with chief executives of the secretariats of other global confessional families a plan for regular meetings and that a progress report be made
- Endorsement of the changes in the Constitution of the Lutheran Foundation for Interconfessional Research and commendment of the Institute for support to LWF member churches and their agencies
- Adoption of the Bylaws of the Lutheran World Federation
- Receipt of the interim report of the Assembly Review Committee

#### 1992: Madras, India

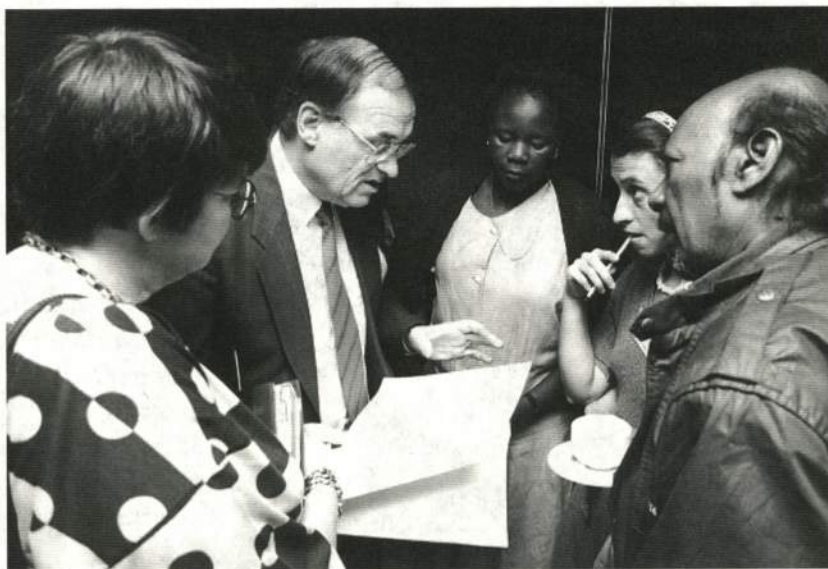
- Endorsement to develop a program on baptism and *communio*
- Request that a feasibility study be initiated on goals, content, and method in regard to a new China study
- Request to develop guidelines for visitation teams/pastoral delegations and that the LWF facilitate a visit to Liberia and Nigeria
- Statement on the banning of landmines
- Approval of the Report of the Panel on Financial Strategies with guidelines “Toward a New Financial Strategy”
- The Ecumenical News Service cannot go ahead as originally planned due to financial constraints. However, endorsement given for the LWF to join the ENS plan and contribute 100,000 Swiss francs for 1993
- Request that the General Secretary find ways for the LWF Secretariat and member churches to support the goals of the International Year of the Family
- Statement in regard to humanitarian intervention

- Resolution encouraging member churches, in cooperation with ecumenical and other partners, to make the limitation and control of manufacture and sale of weapons a priority concern
- Resolution urging member churches and related agencies to give moral and financial support to the Ecumenical Monitoring Program on South Africa
- Resolution that the LWF express support and encouragement to the peacemaking activities carried out in Central America and asking the General Secretary to continue to pursue these peace efforts
- Resolution that the LWF express its support and encouragement for the peace efforts in the Middle East and asking staff to continue to work on the follow-up to the resolutions passed at its meeting in 1991
- Statement marking the 25th anniversary of the International Lutheran-Roman Catholic Dialogue
- Adoption of a progress report on relations of the LWF and other Christian world communions to the World Council of Churches
- Staff requested to follow up on invitations received from member churches in regard to the 1997 Assembly site and propose dates to be decided upon in 1993
- resolutions passed on how best to assist the church
- Follow-up discussion on the internal difficulties faced by the Gutnius Lutheran Church – Papua New Guinea; resolution passed to assist the church to meet its financial needs until it convenes its general assembly in 1993
- Adoption of the document “A Quest for New Approaches to Christian Education: A Contribution by LWF Christian Educators” as the guiding framework for the work of the Christian Education Desk
- Decision to integrate IDL (Information Service for Lutheran Minority Churches in Europe) into the LWF news and information services as of 1994
- Mandate to engage in study and provide education about violence against women
- Resolution on seeking peace in the former Yugoslavia and discussion on the justified use of force (just war)
- Resolution on the call for the banning of landmines
- Development of guidelines containing a code of conduct for non-governmental humanitarian agencies
- Strong support in favor of World Service replacing the WCC on NGO/World Bank Joint Committee to continue working on the policy of structural adjustment proposed by the World Bank and International Monetary Fund to face the debt crisis

**1993: Kristiansand, Norway**

- Discussion on increased participation of mission organizations with the request to staff to specify ways to enhance cooperation and to report in 1994
- Follow-up discussions on the internal difficulties faced by the Lutheran Church in the Philippines;





*Search Committee for General Secretary, Kristiansand, Norway, 1993*

- Concern expressed about the insufficient staffing of the OCS Publication Unit, requesting the General Secretary to take corrective measures to improve the situation
- Reiteration of the LWF's continued commitment to the launching of the Ecumenical News Service and approval of a contribution of US\$ 65,000 for 1994
- Resolution asking the General Secretary to send a letter to the member churches in South Africa to express support for democracy in South Africa
- Resolution expressing support in principle to the efforts of Korean people working towards reunification
- Reaffirmation of the LWF's commitment to efforts to bring about a negotiated settlement of the conflict in Guatemala
- Endorsement to continue together with other Christian world communions to pursue the goals of clearer understanding of the role of CWCs within the multilateral work entrusted to the WCC and improved coordination between the LWF and the WCC programming
- Resolution commending member church study of the report of the 1992 consultation on ordained ministry
- Resolution to hold the Ninth Assembly in Hong Kong in 1997



*LWF Council Meeting,  
Geneva, 1994:  
Gunnar Stålsett,  
outgoing LWF General  
Secretary (left),  
Dr Ishmael Noko,  
General Secretary-elect*

**1994: Geneva,  
Switzerland**

- Election of the new General Secretary, Dr Ishmael Noko (see p. 26)
- Acknowledgment of concerted efforts between member churches, agencies, and mission societies and Geneva which produced good financial results in 1993
- Total receipts in 1993 for all activities in the LWF amounted to US\$ 115.4 million, the highest amount ever received in LWF history
- Note taken that a substantial underspending of the 1993 budget was achieved by not filling or by delaying the filling of approved staff positions
- The Budget Development and Planning Consultation held in Geneva at the beginning of the year gave evidence of new dynamics in sharing of resources to be pursued by member churches and supporting agencies
- Endorsement of a consultation on "Communion among Lutheran Churches in the Multifaith/Multicultural Setting of Africa" to be held in March 1995 in Tanzania
- Endorsement of a working group on "The Lutheran Concept of Communion in the Ecumenical Context" consisting of Lutheran theologians
- Endorsement of a seminar with participants from Lutheran churches in the Baltic, the Evangelical Lutheran Church in Russia and Other States, and the Evangelical-Lutheran Church of Ingria in March 1996
- Receipt of the report on the first phase of the Leadership Training Program for Young Women with the mandate that participants in the second phase of the training program be fully supported and included in all aspects of the life and work of their home church
- Receipt of a report on the church's responsibility for nurture of children
- Receipt of a report on increased cooperation between the WCC and the LWF in emergencies
- Endorsement to make a three-year commitment to Ecumenical News

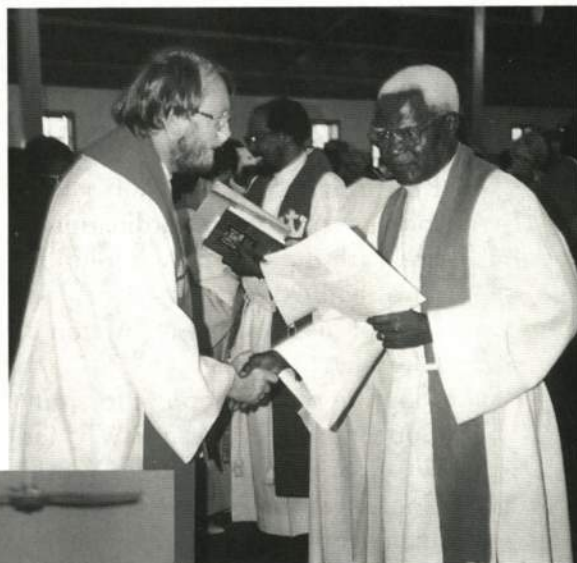


International, formerly called Ecumenical News Service

- Resolution congratulating the churches and the people of El Salvador and South Africa on the changes towards democracy in their countries
- Resolution on peace efforts in the Middle East
- Resolution asking the General Secretary to send a letter to all member churches on the 50th Anniversary of the United Nations (1995)
- Resolution opposing all acts and forms of violence against women
- Receipt of the revised form of the Anglican-Lutheran proposal for a consultation on "The Diaconate as Ecumenical Opportunity" and endorsement to carry out the plan
- Decision to own the response of the General Secretary (1 June 1994) to the Apostolic Letter of Pope John Paul II "On Reserving Priestly Ordination to Men Alone"
- Resolution extending thanks to Dr Gunnar Staalsett in regard to his conclusion of service on 31 October 1994

### 1995: Windhoek, Namibia

- Recommendation from Budget Task Force that assurances from member churches and agencies towards the Geneva coordination budget be given in Swiss Francs; also seeking clarity to the question of the balance between membership fees/contributions and service support concluding that a more even balance between administration and implementation requires the financial means for the monitoring and consultative services given by the Geneva Secretariat to projects and programs



*LWF Council Meeting,  
Windhoek, Namibia, 1995*

- Endorsement of the General Secretary's proposal to pursue the feasibility of an endowment fund
- Receipt of a report on LWF/WCC cooperation (cooperation in the area of emergencies [ACT] and computerization) and endorsement to explore in the spirit of mutual understanding further areas of cooperation with the WCC
- The China study program enters its second year; endorsement for a consultation on the role of the Bible in the life and witness of the church in China, Kunming, China, 15-20 November 1996
- Intention expressed to strengthen the role of theological education in and among the different contexts of the member churches; endorsement to hold a consultation on theological education within the Lutheran communion
- Reaffirmation of the LWF's commitment to women's ordination in line with the Assembly resolution, Curitiba 1990
- Receipt of the proposal "Action of Churches Together (ACT)" and adoption of "A Proposal for Joint Cooperation between LWF and WCC for Emergency Relief Work"
- Concern expressed about the drastic and ongoing decrease in funding by UNRWA for the Augusta Victoria Hospital in Jerusalem; resolution asking member churches and related agencies to assist in covering the existing deficit and to pledge funds to finance the present operations
- Discussion on issues relating to the phasing out of LWS programs and subsequent resolution to hold a consultation with all partners concerned to develop a policy on transition strategy
- Endorsement of the proposal to initiate an LWF Sunday to be celebrated for the first time on the day of the 50th anniversary, on 13 July 1997; program to include a joint message from the LWF President and General Secretary and intercessory prayers for the Assembly; as of 1998 an LWF Sunday to be celebrated annually in all member churches
- Endorsement to pursue conversations with appropriate ENI decision-making bodies to launch a German edition of ENI as a supplement to LWI German
- Resolution commending the efforts of member churches in the Rwanda-Burundi area to promote peace and to explore additional ways of preventing conflict with other ecumenical bodies in the area
- Resolution on the situation of Jerusalem
- Resolution encouraging member churches who are in dialogue with the Oriental Orthodox churches to continue their ecumenical efforts and that the Council elected following the 1997 Assembly take up dialogue with them
- Update received on the Joint Declaration on the Doctrine of Justification; resolution asking the Institute for Ecumenical Research, Strasbourg, to prepare an analysis of the responses of member churches; endorsement for an ad hoc group of church leaders and theological experts on the basis of the above analysis and in contact with the Vatican to advise staff and to prepare the final text for submission to the Council in 1996



*St. Paul's  
Church,  
Nanjing,  
China*



- Affirmation of recent regional developments in regard to the Anglican-Lutheran-Methodist-Reformed-United Relations in Europe
- Resolution recommending the following constitutional amendments to the 1997 Assembly:  
 "Extraordinary Assemblies may be called by the Council and shall be called at the request of one-fifth of the member churches" and "The Council is responsible for the business of the Federation in the interim between ordinary Assemblies; it shall normally meet once in each calendar year"
- Endorsement to establish a Search Committee which will invite member churches to submit nominations for the post of General Secretary

THE LUTHERAN WORLD FEDERATION

MEETING OF THE COUNCIL

June 21-28, 1994

Geneva, Switzerland

MINUTES

MINUTES  
MEETING OF THE LWF COUNCIL  
Geneva, Switzerland, 21-28 June, 1994

MINISTRY 11.1  
Page 1

SPEECH OF GENERAL SECRETARY, DR. GUNDAH STALCZAK  
on the occasion of the election of Dr. Ishmael Nde  
as General Secretary of the Lutheran World Federation

Dear Ishmael, Gladys, Israel, William and Abigail.

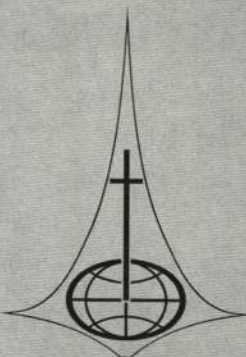
This is for you a historic moment, but you should know it is also a very important historic and joyful moment for the Lutheran World Federation.

As Ishmael has been elected General Secretary, I know that you, Gladys, and you, their children, who are mature young men and women, educated in the school of Geneva and in international schools as well as in the tradition of the global church, will provide the support, the love, the patience which he needs and which he deserves. It is wonderful to see all five of you here at this moment of such a great significance for you personally, for your family, for the church in Zimbabwe, for the entire Lutheran World Federation.

As we were preparing for this moment, I thought: would not there be a good Scripture passage for me to read? The President has already read one which is appropriate for the moment, and I was wondering about this one "now let your servant depart in peace".

Let me say this to the Council: In my view you have made a wonderful decision. You deserve honor for the dignity of the process, for the resolve as you have consulted together and for your decision. I am proud of this organization which is able to have a transfer of leadership in the office of General Secretary with such care, such patience, such openness and recognizing that we represent spiritual traditions and values which so often are forgotten when seats are to be filled and people are to be elected to high offices. I salute you as a Council which has not fallen into that trap. This is a day of joy for staff in Geneva, for me as General Secretary a wonderful day, a day of fulfillment, of promise, of dedication. And on behalf of all those, Ishmael, who have worked with you in Cabinet, and who will continue to do so, for all those who have worked with you in your own department, in every other department and the field staff, I want to say to you that, as you have expressed your loyalty to the staff, they will, through my words, express their loyalty to you. It is not difficult for me to say that. I need not go around and check with everyone because I know where they stand. To you, dear colleagues and friends, I say this is a moment which we have been looking forward to.

So, let the present General Secretary depart in peace and a new General Secretary take over. That is a normal change in any organization. I shall leave with greater joy because of your decision. Let the Council continue its business as you contemplate the future and as you get new impulses from a new General Secretary. Let the General Secretary who takes over have the confidence, the support, the patience which you have blessed me with over the past few years. I am so happy for the



MINUTES  
MEETING OF THE LWF COUNCIL  
Geneva, Switzerland, 21-28 June, 1994

MINISTRY 11.1  
Page 2

tradition which Ishmael comes from - African, global, Lutheran, ecumenical, mission, development, human rights, theology. In addition he is a good counsellor. This is what LWF needs at this time. Therefore, the best way we can move to a conclusion of this session now is to let our heads in thanksgiving and then to sing a Zimbabwean hallelujah. But first a prayer.

Lord Heavenly Father, we come before you with joy in our hearts, thank you for your leadership. Thank you for the presence of the Holy Spirit in the life of the church, that we say at this moment simply say "this is your decision". Bless Ishmael and Gladys, the whole family, let them sense the joy of support, of expectation. Let them sense that you have prepared a way for them in which they are to walk. And for the Council, Lord, continue to bless them as they struggle to find ways to deal with the agenda which has been set before us, not by assemblies, not by General Secretaries, not by Bishops or Presidents, but the agenda which you have placed before the church, to be faithful to the mission you have called us to, to proclaim Jesus Christ to all nations and to bring unity, healing, salvation and joy to the world. For that blessing, Lord, we thank you today. We want to say that our heart is filled with joy today, as we are also moved by the significance of the moment. Lord Heavenly Father, be with us and hear us now as we join together, each in our own tongue, praising you and praying to you as you have taught us.

And now a new Zimbabwean hallelujah!

Let me say this to the Council: In my view you have made a wonderful decision. You deserve honor for the dignity of the process, for the resolve as you have consulted together and for your decision. I am proud of this organization which is able to have a transfer of leadership in the office of General Secretary with such care, such patience, such openness and recognizing that we represent spiritual traditions and values which so often are forgotten when seats are to be filled and people are to be elected to high offices. I salute you as a Council which has not fallen into that trap. This is a day of joy for staff in Geneva, for me as General Secretary a wonderful day, a day of fulfillment, of promise, of dedication. And on behalf of all those, Ishmael, who have worked with you in Cabinet, and who will continue to do so, for all those who have worked with you in your own department, in every other department and the field staff, I want to say to you that, as you have expressed your loyalty to the staff, they will, through my words, express their loyalty to you. It is not difficult for me to say that. I need not go around and check with everyone because I know where they stand. To you, dear colleagues and friends, I say this is a moment which we have been looking forward to.



**MINUTES****EXHIBIT****MEETING OF THE LWF COUNCIL****Geneva, Switzerland, 21-28 June, 1994****Pac**

So, let the present General Secretary depart in peace and a new General Secretary take over. That is a normal change in any organization. I shall leave with greater joy because of your decision. Let the Council continue its business as you contemplate the future and as you get new impulses from a new General Secretary. Let the General Secretary who takes over have the confidence, the support, the patience which you have blessed me with over the past few years. I am so happy for the tradition which Ishmael comes from - African, global, Lutheran, ecumenical, mission, development, human rights, theology. In addition he is a good communicator. This is what LWF needs at this time. Therefore, the best way we can move to a conclusion of this session now is to bow our heads in thanksgiving and then to sing a Zimbabwean hallelujah. But first a prayer:

*Excerpt of the Speech of General Secretary Dr. Gunnar Stålsett,  
on the occasion of the election of the General Secretary,  
as published in the "Minutes of the LWF Council, Geneva, Switzerland, 21 - 28 June,  
1994, Exhibit 11.1, pages 1-2*

## COORDINATION

The report of the Executive Committee on LWF restructuring – adopted on 5 August 1989 – described coordination and planning as follows:

*Planning is a key to implementing the priorities and program of the LWF in a coordinated way. Processes for both planning and coordinated implementation need to be carried out in such a manner that it is possible for the Council to give oversight and support for program and for staff to function in specific areas within agreed-upon major directions. The staff planning processes would be developed by the Deputy General Secretary with the directors and staff engaging in program projections and budget development which would be reviewed by the Executive Committee and recommended to the Council for final approval.*

(§ 53)

### Long-range Planning

Planning has, in some form, always been a part of the LWF. In the past, each department carried out its own planning, but after restructuring planning was done in a more integrated way. The Federation was asked to bring priorities into a sharper focus. The process of planning was intended to better equip the Federation to manage future change and unpredictability, to better use available resources, and to be clearer in its division of labor.

The first requirement of the planning process was to examine the trends, issues, and priorities of current work. Some of the factors affecting the work were identified as:

- the new economic order, controlled by relatively few nations;
- a continued strain in North-South relationships;
- increased ethnocentrism;
- the increasing need for access to communication in this age of information.

Other trends specifically affecting churches were identified as

- the relevancy of the institution;
- the rise of fundamentalism;
- an increase or decrease in confessional identity, depending on context.

In light of this it became clear that the planning process should have a global perspective. Issues and needs were defined by member churches as:

- a deepening of our understanding of ourselves as a communion of churches;
- increasing the involvement of member churches in the Federation and with each other;
- empowering member churches to be actively involved in issues of human rights, justice, conflict resolution, and peace;
- creating more effective ways to communicate and broker information to and among member churches.

Issues identified in Geneva focused on topics such as

- increased cooperation with our ecumenical partners;
- increased effort in the integration of work between various departments and units;
- better utilization of staff through more effective use of technology;
- increased effectiveness of income-generating efforts.



The long-range planning process has been with the LWF since 1992. It was built on the work of past Assemblies, in particular the 1990 Assembly in Curitiba. Important foundation documents for the process were the LWF Constitution and the Curitiba message. But equally important was the information gathered by staff in visits to member churches, projects submitted for funding, delegation visits to Geneva offices, and consultations. All this gave staff an opportunity to listen to stories and challenges from member churches. These challenges have constantly been integrated into the planning process.

The Council was kept informed about the steps taken in the planning process, while deliberations in program and standing committees assisted staff to further adjust and refine the priorities that emerged from the planning process. At its meeting in Windhoek in 1995, the Council learned about the priorities outlined by the different units and expressed its appreciation for the efforts made by staff to sharpen the focus of the life and work of the Federation.

*The appendix "LWF Goals through 1997" shows the priorities set by each unit as well as some of the joint priorities set for the work of the Geneva Secretariat as a whole.*

### Council Organization

The Council met once a year and the Executive Committee twice a year. Of the 48 members of the Council, 24 come from the southern hemisphere and 24 from the northern hemisphere. This has allowed for greater participation from member churches worldwide and facilitated global interaction and dialogue. Council meetings were held in

1990: February: Curitiba, Brazil

June: Geneva, Switzerland;

1991: Chicago, USA

1992: Madras, India

1993: Kristiansand, Norway

1994: Geneva, Switzerland

1995: Windhoek, Namibia

1996: Geneva, Switzerland



A last Council meeting is due to be held in Hong Kong in July 1997, just prior to the Ninth Assembly.

The agendas and schedules for Council meetings are designed to satisfy the statutory requirements of the Constitution adopted by the Eighth Assembly in 1990. The Council's agenda begins with one or two days of introductory interventions: the addresses of the President and the Treasurer, the General Secretary, the Deputy General Secretary, and the Director for Finance and Administration, and plenary discussions on the issues addressed. Until recently, one day was devoted to a specific theme and allowed for discussions on relevant topics. In 1994, the Church Leaders Consultation (which preceded the Council meeting) allowed for special interaction between church leaders and Council members around the issue of "Living in a Communion". Unfortunately, budgetary constraints meant that the "theme day" had to be discontinued as of 1995 in favor of equally pressing Assembly matters.

During each Council meeting, members and advisers have met for three or four days in standing and program committees to discuss items brought up during the first two days' plenary sessions and to review programmatic work assigned to committees. Joint meetings with program and/or standing committees have been arranged when specific matters required attention from different committees. Recommendations from the committees have been brought back for discussion, decision, and information to the Council's last two days of plenary.

Minutes of Council meetings have been distributed to participants and the

various actions of the Council were communicated to member churches.

The Council receives invitations from member churches and decides from year to year where to hold its meetings. In accepting invitations, consideration is given to a variety of geographical locations to allow interaction with member churches in all continents.

Having member churches in different regions host Council meetings has enabled participants to learn more about the situation and context of a specific member church and the country in which it ministers. In addition, the regional expression of the communion has become more visible in the life of the LWF member churches. On the other hand, when Council meetings have been held in Geneva, all staff have been able to follow the deliberations and to assist Council members.

The following groups have been invited to attend Council meetings:

- Council members and advisers;
- representatives from national committees, related agencies, and mission societies;
- ecumenical observers;
- the press;
- special guests.

The LWF covers the costs of some participants, and it has been necessary to observe strict expense control. Tickets bought at discount prices from travel agencies in Geneva have reduced costs. This has been the case for about 25 percent of participants.

Worship life has been an important and integral part of every Council meeting. Morning and evening devotions have been planned and led by Council members, advisers, or the local host churches. Sunday worship has been planned jointly with host churches. Staff from the Department for Theol-



ogy and Studies have been asked to coordinate, facilitate, and assist in the preparations for worship during Council meetings.

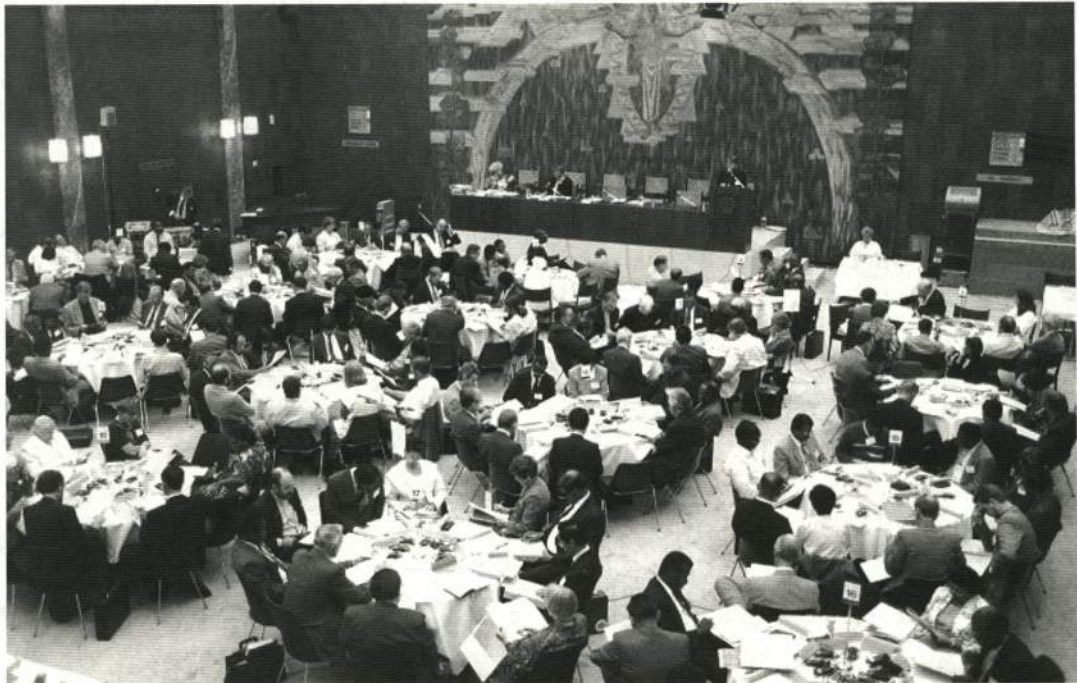
Saturday and Sunday excursions have been arranged for those participants who were free on those days. Visitation programs have been planned and arranged in cooperation with the host church. Participants in these programs have traveled either to neighboring countries or have visited other parts of the host country. The host church has in general covered the expense of these trips. Local congregations have invited participants to stay in their homes or in guest houses.

The Executive Committee has met twice a year, once in connection with the annual Council meeting and once (normally in February) in Geneva. The Executive Committee has served in accordance with the Consti-

tution as Personnel Committee and Board of Trustees and has ensured the smooth running of operations in the periods between annual Council meetings.

### *The Church Leaders' Consultation*

The Council affirmed at its 1992 meeting that a Church Leaders' Consultation be held in 1994 to bring together the leaders of all the member churches in the Federation – as well as Council members and staff – for interaction and dialogue about the work of the Federation between the 1990 and 1997 Assemblies. The goals of this consultation reflected the continuing discussions within all expressions of the LWF since 1990. The intention was to bring together the leadership of the Lutheran communion for the purpose of strengthening unity, mission, and service, and to deepen the understanding



*Church Leaders' Consultation, Geneva, 1994*



*Church Leaders' Consultation, Geneva, 1994, chapel of the Ecumenical Center*

of what it meant to be a communion of churches in the context of the larger Christian community. The consultation discussed the fuller participation of member churches in the life and activities of the LWF, as well as ways to im-

prove the service within and from member churches in order to strengthen communication between the various expressions of the LWF (i.e. the Council, member churches, and the Secretariat).



## New Member Churches

Since the Eighth Assembly, the Council has received into membership the following churches and congregations.

### Geneva 1990

#### Full membership:

*Evangelical Lutheran Church in Sierra Leone*

#### Recognized congregation:

*Evangelical Lutheran Congregation "La Epifania", (Guatemala)*

### Chicago 1991

#### Full membership:

*Evangelical Church of the River Plate (Argentina)*

*Lutheran Church in Chile*

### Madras 1992

#### Full membership:

*The Lutheran Church of Senegal*

*Evangelical Lutheran Church in Southern Africa (Natal-Transvaal)*

*Church of the Lutheran Brethren of Cameroon*

*Kenya Evangelical Lutheran Church*

*Bangladesh Northern Evangelical Lutheran Church*

*Hong Kong and Macau Lutheran Church*

*Church of Lippe (Lutheran section)*

### Geneva 1994

#### Full membership:

*Indonesian Christian Lutheran Church*

*The Evangelical Lutheran Church in Thailand*

*Evangelical Lutheran Church of Ingria in Russia*

*Lutheran Church of Nicaragua Faith and Hope*

*Christian Lutheran Church of Honduras*

#### Associate membership:

*Lutheran Church of Australia*

#### Recognized Congregation:

*Peruvian Evangelical Lutheran Church*

### Windhoek 1995

#### Full membership:

*The Lutheran Church of the Republic of China (Taiwan)*

*The Protestant Church in Sabah (Malaysia)*



### **Constitutional Matters**

*Constitutional matters dealt with during the period since the Eighth Assembly in Curitiba include the following:*

The LWF Executive Committee/Council decided at its meeting in **Geneva 1990** that

- LWF staff should work on a draft of the LWF Bylaws based on the new Constitution.
- The Standing Committee on the Constitution should meet in May 1991 to study the draft and make amendments before a final version was presented to the Council at its meeting in July 1991.
- Two consultants from other regions, together with the Swiss legal adviser, should be invited to the meeting of the Standing Committee on the Constitution in May 1991.

The Council decided at its meeting in **Chicago 1991**

- To formally adopt the Bylaws of the LWF.
- To lift the suspension of membership of the German-speaking churches in South Africa and Namibia.

The Council decided at its meeting in **Madras 1992**

- That the criteria for determining Associate Membership fees should be the same as the criteria for determining Full Membership fees.
- To inform all member churches about the error which had occurred in the drawing up of Article VII. 2 of the LWF Constitution and to advise that this will be rectified at the next Assembly so as to re-establish conformity with Swiss law.

- That the Summary Report on LWF National Committees be received as part of the ongoing review related to the nature and role of LWF National Committees.

The Council decided at its meeting in **Geneva in 1994** that

- A change to point 6.6 of the Rules of Procedure be adopted.
- The work on the "Public Statement" be referred back to staff for further background work and evaluation. The matter should revert to the Council at the next year's meeting.

The Council decided at its meeting in **Windhoek in 1995** that

- Two constitutional amendments referring to the calling of Extraordinary Assemblies be recommended to the Ninth Assembly in 1997.

The Council further discussed a proposal for a constitutional amendment regarding the election of the General Secretary. A recommendation was acted upon by the Council in 1996.

### **LWF Archives**

At the Lund Assembly in 1947, the then LWF Executive Committee recommended that a committee for archives and history be appointed. In the years that followed, several initiatives were taken and preparatory work was done. In 1957, a German archivist was invited to Geneva to set up permanent archives for the LWF and to organize documents that had accumulated since 1945. Once this was accomplished the archivist returned to Germany, but he continued as a consultant for almost 20 years.



Three rooms in the basement of the Ecumenical Center hold some 700 linear meters of archives. They include documents, correspondence, printed material, newspaper cuttings, and audio-visual materials. The archives document the work coordinated through Headquarters, as well as developments in member churches and other Lutheran churches worldwide. Staff have turned to the archives for information and assistance on research assignments, while visiting scholars have found materials to carry out research and writing assignments.

In the past, outside researchers have often made contact through correspondence. A more extensive use of fax, e-mail, and computer links has helped improve the service. It has opened up new ways of exchanging computerized holdings and has reinforced cooperation with other archives. A computerized index of actions taken by the LWF authoritative bodies has already been established and is continuously updated. The research index shows that since Curitiba approximately 80 themes have been the object of research or inquiry.

Archives grow in importance as time passes, for they are the memory of the institution. As the years go by, access to our history becomes even more significant for member churches and individual scholars.



*LWF archives*

#### **LWF-WCC**

##### ***Cooperative Working Relationships***

At the 1991 Council meeting, the General Secretary was requested to report on discussions about coordinated work with other global confessional families, as well as the World Council of Churches (WCC).

As recorded throughout this report, there has been continuous cooperation between the LWF and the WCC on a number of specific matters. The overall coordination of this cooperation has been performed by the Office of the Deputy General Secretary in each organization, while specific units are directed and supervised by the heads of departments and units.

In 1992, LWF staff were involved in the process of defining areas of cooperative work between the LWF and the WCC. The first step was to clarify areas of work that both organizations had in common. The work topics identified in this first step were very general in nature and did not reflect specific programs.



*The Ecumenical Center, Geneva, Switzerland*

The second step was then to look at specific programs in related units and to review the work in terms of mutual cooperation, duplication, or organizational uniqueness. This was done in full cooperation with program staff and helped facilitate interorganizational working groups to develop ideas and plans for future cooperation between the two organizations.

The establishment of such inter-organizational working groups was in fact the third step in the process. A number of such groups were already functioning. In some cases they needed to be redefined, while in other areas groups needed to be established. In addition, many informal communication networks related to programs in the LWF and the WCC were identified.

Joint and cooperative programs and activities approved by appropriate deci-

sion-making bodies are planned as the fourth step in the process. Such cooperation is already in place between programmatic Desks, such as Europe Desk, Human Resources Development Desk, and the Desk for Women in Church and Society.

More effective coordination among church organizations in the preparation and implementation of emergency work has been on the agenda of the ecumenical community for a number of years. One of the key areas of concern has been the need for joint funding appeals for emergencies, as well as more effective coordination of work on the ground. After a decision by the LWF Council in 1995, a joint coordination office was established: "Action by Churches Together" (ACT) is staffed and supervised by the LWF and the WCC.



Furthermore, in order to facilitate day-to-day cooperation and information sharing in the Ecumenical Center, a new computer system for the WCC and the LWF was installed in 1995.

### *Evaluation*

The evaluation of projects and programs in World Service (DWS) and DMD has been discussed in a variety of conversations with related agencies, and departments have developed tools and mechanisms to carry out such evaluation. There has not been enough time to establish an evaluation process for the integrated work of the Federation, but it should follow as a logical response to long-range planning and the setting of priorities. Indeed, only when these steps are taken will it be possible to seriously develop an evaluation process for the work of the Federation.

### *Staff Working Teams*

A key reason for the structural reorganization in 1990 was to facilitate more effective integration of the work of the LWF. Departments now function according to their specific mandates, but are also committed to an interdepartmental approach to the programs and activities of the Geneva Secretariat. This has created a system in which staff programmatic activities as well as travel are coordinated.

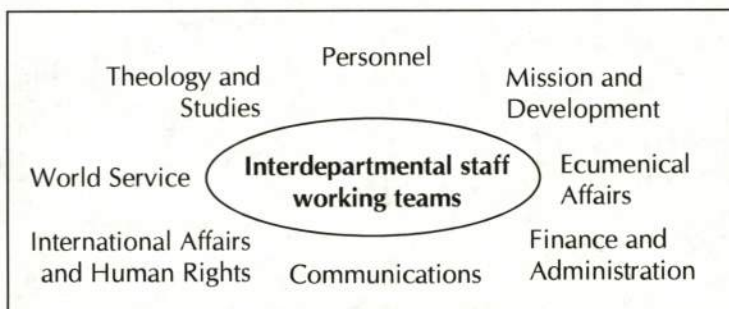
A good example of this approach is the work being done in the area of human rights. This is a topic that affects a variety of units in the Secretariat and for the past several years there has been a staff working team to coordinate efforts. This has reduced unnecessary

duplication and increased information sharing.

Integration is also of great importance for theological reflection. All the Federation's work needs to be undergirded with theological reflection and insight. Staff are firmly committed to the integration of this reflection in the planning and implementation of programs and activities.

Interdepartmental staff working teams have functioned within

- Partnership
- Human Resources Development
- Europe
- Africa
- Latin America
- Women, Youth, and Children
- Position Classification
- Computer Services
- Finances
- Lutheran-Jewish Relations
- Theological Education
- Environment and Sustainable Development
- International Affairs and Human Rights
- Personnel matters
- Asia
- AIDS
- Publications



## Partnership

The decision to examine the concept of partnership from the perspective of all units in the LWF Secretariat emerged from the discussion of a specific concern raised by a member church in the Executive Committee in February 1994 and in the Council meeting in June of the same year. The main focus for this examination was the quest for a better "Quality of Partnership": within our understanding of communion, what does it mean in a practical way to be in partnership with one another?

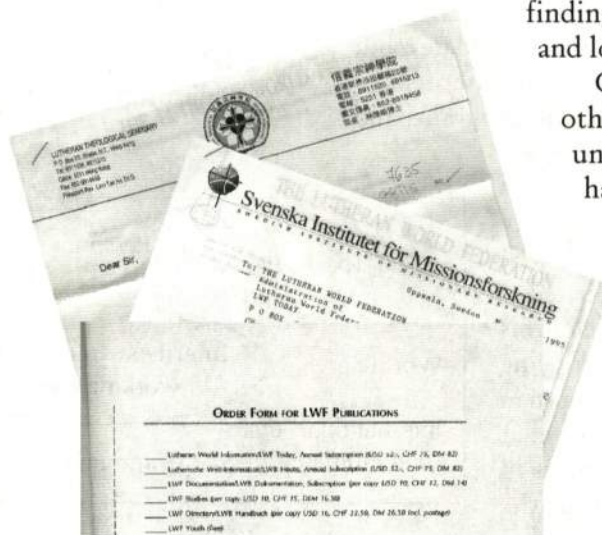
An Interdepartmental Staff Working Team (SWT) was requested to facilitate the discussion ensuring that the issue was addressed from the perspective of all units and departments. A progress report was submitted to the Council at its meeting in 1995. To assist the LWF in addressing the question of partnership in the Communion, the SWT provided a discussion paper on the practice of partnership for discussion and action by the Council at its meeting in 1996.

## GENERAL SERVICES

After restructuring within the Office for Finance and Administration, a Desk for General Services was created with responsibility for general administration and procurement of supplies and services within the general framework of LWF policies, regulations, and procedures. Since its creation in 1990, several tasks have been completed. One of the most important is the centralization of a variety of functions in order to relieve other departments and units of administrative burdens. These relate to the purchase of office supplies and equipment, maintenance, invoicing of subscriptions and book orders, distribution, storage and inventory of LWF publications, contacts with suppliers, hotels, publishing houses, and transportation firms.

In order to help new staff in the difficult process of adjustment to a new cultural and climatic environment, they are provided with important information and practical assistance on settling in Geneva; for example, finding accommodation and local facilities.

Cooperation with other administrative units of the WCC has developed and been enhanced.



*Publication requests  
from all over the world*



## COMPUTER ENVIRONMENT

The development of the EDP environment became indispensable as requirements increased over the years and the limitations of existing hardware and software became apparent. PCs were installed to be used in the following fields: spreadsheet programs for accounting and finance matters; programs for desktop publishing; telecommunication to ensure links with external users; and electronic fax sending via modems.

In line with the objectives proposed by the Panel on Financial Strategies and approved by the Council in Madras, the LWF sought more cooperation with in-house ecumenical organizations on the computer environment. After intensive discussions and analyses, the LWF concluded that a more standard and open EDP configuration would best serve its purposes.

The need for openness in the LWF computer system and the possible future software needs and communication purposes of the organization, together with the cooperation which already existed among in-house organizations, persuaded the LWF in 1995 to join the network system already existing in the Ecumenical Center. The WCC offered its expertise, technical know-how, and support.

At the end of June 1995, the transition began from the mainframe to the PC environment with intensive training, file conversions, and the transfer and replacement of existing applications. Electronic mail now connects the LWF with other organizations, LWF field offices, and member churches, saving time and money for those involved.

At the time of writing, two additional "joint ventures" with the WCC are taking place: the common use of flextime and a conference database program. The costs are shared between the organizations.



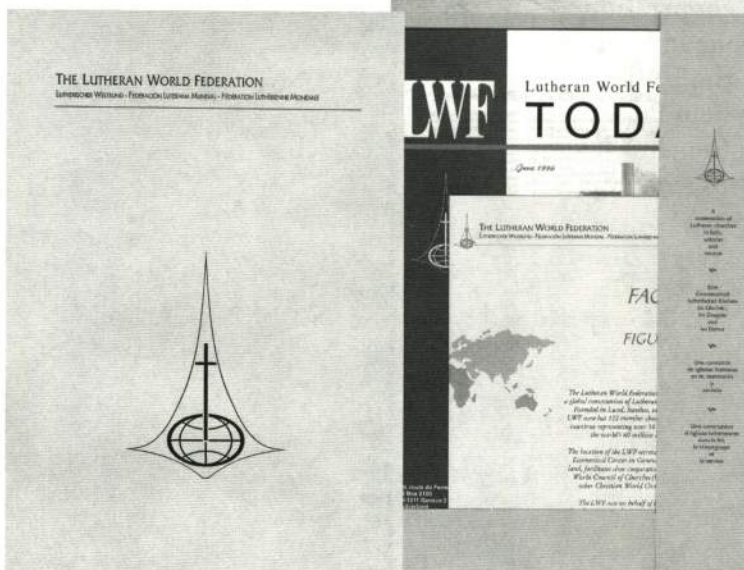
*Computer training in the LWF*

## DELEGATIONS TO THE GENEVA SECRETARIAT

More and more delegations from member churches, supporting agencies, and other networks have visited the Ecumenical Center and the LWF. Between 1993 and 1994 the number of delegations visiting the LWF increased from 14 to 25. The coordination of visits to the Geneva Secretariat involves

- compiling an appropriate program for the visiting delegation;
- assisting in the reservation of accommodation;
- providing background information about the LWF;
- arranging logistics and necessary facilities.

*Ecumenical Center in  
Geneva:  
main entrance*



*LWF introduction  
folders for visitors*

Encounters, exchanges and deliberations with delegations visiting the Ecumenical Center are of significant importance for the work in the Geneva Secretariat. They provide an opportunity to share information about each other, listen to the joys and sorrows of the other and engage in joint commitments for God's mission to the world.

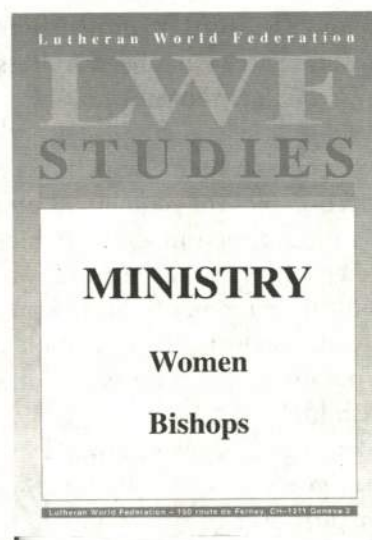


## ECUMENICAL RESPONSIBILITY

During the 50 years of its existence, the ecumenical task of realizing the unity God has given the church has had priority in the life and work of the LWF. This is clearly expressed in the present Constitution: "The Lutheran World Federation confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world" (Article III). Article III also defines the LWF as "a communion of churches", and that has clearly helped our ecumenical partners understand us better as an ecclesial, confessional entity. The LWF has always understood that its confessional identity impels it toward ecumenical involvement, that being confessional does not further a confessionalistic insularity.

The restructuring of the Geneva Secretariat following the last Assembly has centralized the work of Ecumenical Affairs within the LWF. Previously, the responsibility had been shared by two persons: the Assistant General Secretary and the Secretary for Interconfessional Dialogue and Ecumenical Research in the former Department of Studies. Close relations with colleagues in the Institute for Ecumenical Research, Strasbourg, have been maintained and intensified. Area desks in the Department for Mission and Development have assumed greater ecumenical responsibility, especially for regional bilateral and multilateral relations.

Ordained *ministry* remains a key issue in bilateral ecumenical relations. To some extent it is even an issue among Lutherans themselves. The report *Ministry, Women, Bishops* from a 1992 international consultation sponsored jointly with the Desk for Women in Church



and Society, gives a Lutheran view of two of the three main issues. The nature and practice of episcopal ministry have been or remain church-dividing issues for Lutherans and Anglicans, Orthodox and Roman Catholics. Anglicans and Lutherans are well on the way to resolving these issues in a way that may, in the future, prove fruitful also in Orthodox and Roman Catholic relations. The inclusion of women in the ordained ministry is an issue still to be faced in relations with the Orthodox and Roman Catholics, as well as in possible future dialogue with fundamentalist groups. Indeed, Lutherans themselves are not yet of one mind on the issue, though LWF Assemblies have repeatedly supported the ordination of women. At its 1994 meeting, the LWF Council adopted the negative response of the General Secretary to the Apostolic Letter of Pope John Paul II, *On Reserving Priestly Ordination to Men Alone*, a response similar to that of the Archbishop of Canterbury. Responding to calls from the 1992 Lutheran consultation and from Anglican-Lutheran conversations, an international document on the

diaconate – the third main issue under ordained ministry – has been addressed in *The Diaconate as Ecumenical Opportunity* (1996).

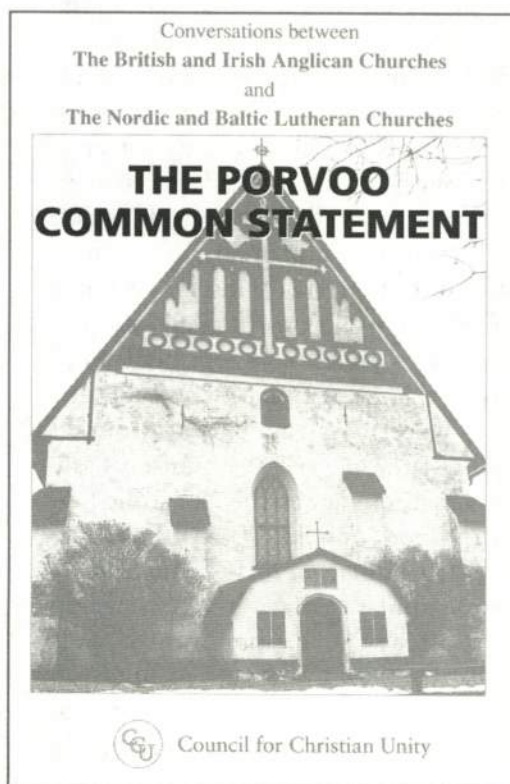
*Reception* is a theme which increasingly preoccupies the ecumenical movement. In more technical usage, reception refers to the positive adoption of ecumenical agreements. Used more broadly, it signals the whole complex of ways in which church unity is realized in parish life.

Documents of international bilateral dialogue have generally been written for purposes of study which, it is hoped, will create a climate favorable to reception. Norwegian and German Lutheran agreements establishing pulpit and altar fellowship with Methodists, for example, may be understood as reception of *The Church: Community of Grace* (1984), the report of the international Lutheran–Methodist Joint Commission. Another example is the rela-

tionship between the international Anglican–Lutheran *Niagara Report on Episcopé* (1988) and the *Porvoo Declaration* (1993) between Baltic and Nordic Lutherans and British and Irish Anglicans. Given the structure of most Christian world communions, it is most likely that the sort of reception which leads formally to full communion will occur on a regional or national level.

Until recently, the various autonomous LWF member churches have felt free to enter into such relationships unilaterally, but a growing awareness of the implications of being a communion of churches has raised questions about this approach. At its 1993 meeting, the LWF Council instituted a process whereby mutual consultation among Lutheran churches should precede any church's "entering into binding forms of church fellowship" with others (Minutes 394). Although this process is already under way, it cannot become truly operational until it is built into the schedules for receiving bilateral agreements and until the members of the communion become fully aware of their responsibility for mutual counsel.

Two international efforts by Lutherans and Roman Catholics to facilitate reception in the broad sense are of special importance. One is *Strategies for Reception: Perspectives on the Reception of Documents Emerging from the Lutheran–Roman Catholic International Dialogue* (1991), prepared jointly by staff and sent to all subscribers to *Lutheran World Information*. The other is a booklet, *Proposals for Bible Study and Discussion between Roman Catholic and Lutheran Congregations and Parishes* (1995), designed to facilitate discussion of the major themes of the international dialogue document, *Church and Justification* (1994).







*Rome, Italy, 1995: (from left) Cardinal Edward Cassidy, Pope John Paul II, Ishmael Noko, Eugene Brand*

By far the most ambitious international effort at reception – initiated by the LWF Council in 1993 and subsequently affirmed by the Pontifical Council for Promoting Christian Unity – was the process leading to the official reception of the consensus on the doctrine of justification, which itself developed through more than 25 years of international and national dialogue. The first step was the preparation of the *Joint Declaration on the Doctrine of Justification* (1995), a brief document which presents the consensus, arrived at through study books, in such a manner that it can be received internationally. It

was submitted officially to the Roman Catholic Church and to the member churches of the LWF. On the basis of responses, the initial working document was revised and submitted again for approval. The process is intended to culminate with reciprocal declarations that a consensus on justification exists, that remaining differences need not be church-dividing and, thus, that the mutual condemnations of the Reformation era no longer apply.

*Visits* not only have an apostolic precedent; they are important for building mutual awareness, for cementing relationships and, often, for extending

support and encouragement. During the course of a year the LWF receives many groups. Some are formal delegations from member churches, while others are more informal groups of persons interested in ecumenical issues. The LWF is also represented at assemblies and consultations of other Christian world communions. Four visits merit special mention.

In 1992, the Archbishop of Canterbury, Dr George Carey, visited the LWF as part of his inaugural visit to the Ecumenical Center, Geneva. In the same year, an LWF delegation led by the President and General Secretary visited the Vatican and celebrated with Pope John Paul II the 25th anniversary of Lutheran-Roman Catholic Dialogue. Later in 1992, an LWF delegation, again led by the President and General Secretary, visited the newly elected Ecumenical Patriarch, Bartholomaios I, in Constantinople/Istanbul. In 1995, the Ecumenical Patriarch was received by the General Secretary and Cabinet as part of his inaugural visit to the Ecumenical Center, Geneva.

## THE LWF IN BILATERAL RELATIONSHIPS

To keep the full spectrum of the LWF's bilateral relations in view, it is necessary to recall that prior to the Eighth Assembly, three rounds of international dialogue were completed: Baptist-Lutheran, Lutheran-Methodist, and Lutheran-Reformed. Formal relationships with the Anglican communion, the Orthodox churches, and the Roman Catholic Church had their beginnings prior to the Eighth Assembly. For a full picture of these dialogues the reports of previous Assemblies should be consulted.

### Anglican-Lutheran Relations

Regional and national agreements leading to pulpit and altar fellowship or to full communion with Anglicans have been made by the German churches (*Meissen Report*), Baltic and Nordic churches (*Porvoo Declaration*), and by the French Protestant churches. A *Concordat of Agreement* is scheduled for action in the United States in 1997. In Canada, Anglicans and Lutherans extend mutual eucharistic hospitality. These positive regional and national developments have suggested that the primary task of the Anglican-Lutheran International Commission (ALIC), formerly called the Anglican-Lutheran Continuation Committee, should be to coordinate and assess information about the development of Anglican-Lutheran relations in all parts of the world, and to foster and stimulate new activities where they appear to be needed. Since 1990, a *Study Guide to the Niagara Report on Episcopé* has been prepared and offered to the churches for local adaptation and use. Consultations between Anglican and Lutheran church leaders



in Southern and Eastern Africa have been convened in Harare (1992) and Johannesburg (1993) and have resulted in the creation of an African coordinating committee for further work. The DMD Africa Desk has assumed major responsibility for liaison with the committee, which scheduled its first African consultation in 1996. *Guidelines for Anglican-Lutheran Worship* were approved by ALIC and sent to the churches in 1993 for local translation and even adaptation. In 1989, a major project was undertaken by the Strasbourg Institute's consultant to ALIC: to locate and analyze Anglican-Lutheran convergence documents. A two-volume work – now

in the final stages of preparation – is the result. In 1995, an international consultation on the diaconate took place in London, UK, the findings of which led to the preparation by ALIC of a report, *The Diaconate as Ecumenical Opportunity* (1996). This is the first bilateral document on the diaconate since the issue was raised by the WCC in the multilateral *Baptism, Eucharist and Ministry*. ALIC now awaits new impetus from the Ninth LWF Assembly and the 1998 Lambeth Conference.



*Anglican-Lutheran International Commission, Kuala Lumpur, Malaysia*

### *Lutheran-Orthodox Relations*

Since 1990, several changes have occurred in the work of the Lutheran-Orthodox International Commission, which meets biennially. Agreed statements from the dialogue's first phase (1985-9) were included in a trilingual book published in 1992. The 1991 session, hosted by the Moscow Patriarchate, initiated work on a new umbrella theme, "Authority In and Of the Church". The commission greeted its new Lutheran co-president, Bishop William Lazareth, who was appointed successor to Bishop Karlheinz Stoll. As a direct result of conversations during the LWF visit to Constantinople/Istanbul (see above), the 1993 session, hosted jointly by the University of Aarhus and the Church in Denmark, inaugurated a newly structured commission. Metropolitan Spyridon of Italy was greeted as Orthodox co-president, and Orthodox representation was reduced from two to one person from

each of the 14 churches so as to match exactly the 14 Lutheran representatives. Unfortunately, the political situation in Eastern Europe at that time made it impossible for several Orthodox churches to send their representatives. At the 1995 session hosted by the Orthodox Bishop of Limassol, Cyprus, all the Orthodox churches were represented. Thus, the smaller commission had its first real test and debate seemed freer. To undergird the work of the commission and of Lutheran-Orthodox studies generally, the LWF continues to support the Documentation Center for Lutheran-Orthodox Relations at the University of Erlangen, Germany.

In several places, notably Finland, Germany, and the United States, Lutherans are engaged quite productively in theological dialogue with individual Orthodox churches. Greater efforts are still needed to ensure a creative flow from these groups into the international dialogue. Lutheran-Orthodox dialogue



*Ishmael Noko with Ecumenical Patriarch Bartholomaios I,  
Geneva, 1996*

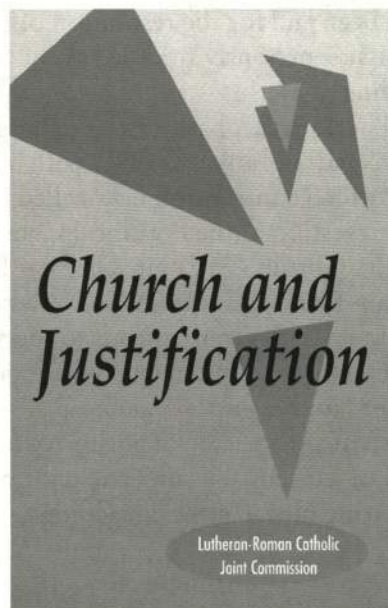


is important not only for theological reasons, but also as a sign of solidarity with Eastern Orthodox churches, which in many parts of the world face daunting challenges and within which recent political upheavals have left internal tensions.

### *Lutheran–Roman Catholic Relations*

The first celebration in 1992 of the 25th anniversary of Lutheran–Roman Catholic dialogue took place in the Vatican, as noted above. The second celebration was held in conjunction with the annual meeting of the International Commission in Eisenach, Germany, later the same year. The LWF Council issued a statement marking this anniversary (1992 Minutes 331). Although the statement was suffused with the spirit of appreciation and thanksgiving for the progress made in the dialogue, it also contained a paragraph which raised critical questions about the letter of the Congregation for the Doctrine of the Faith to all Roman Catholic bishops on “Some Aspects of the Church Understood as Communion”.

The third phase of dialogue had begun in 1986 and was finished in 1993. It dealt with one basic question: what role does the church as church have in salvation? For Lutherans, that meant dealing with the relationship between justification and the church; for Roman Catholics, it meant testing out the sacramental nature of the church. The work brought together issues which had been dealt with in the first two phases of the dialogue and tested the results by applying them to the church itself. The resulting report, *Church and Justification: Understanding the Church in the Light of the Doctrine of Justification*, was published in 1994. While the report does not side-



step those points on which agreement still eludes Lutherans and Roman Catholics, it does indicate a vast measure of consensus, even on points which have often been sharply contested.

The process surrounding the *Joint Declaration on the Doctrine of Justification* (1995) has already been sketched above in the discussion of reception. It put in focus the work done on justification internationally thus far, but also owed a major debt to two national documents: *Justification by Faith* (1985), published by the Lutheran–Roman Catholic dialogue in the United States, and *Lehrverurteilungen – kirchentrennend?* (1986), the result of a Protestant–Roman Catholic Joint Ecumenical Commission (the English version, *The Condemnations of the Reformation Era: Do They Still Divide?*, appeared in 1990). When this process reaches the point where reciprocal declarations can officially state that the dialogues have enabled a consensus to be reached on the central doctrine of the Reformation, a solid and form-giving foundation will

have been laid for the resolution of further issues presently regarded as church-dividing.

The fourth phase of dialogue got under way in Finland, 1995, with a re-constituted commission now called – at the suggestion of the Pontifical Council for Promoting Christian Unity – Lutheran–Roman Catholic Commission on Unity. This group intends to address several issues simultaneously: bringing earlier studies up to date (e.g. the eucharist), the theme of authority (and thus of episcopacy and papacy), and exploring moral/ethical teachings.

#### *Lutheran–Seventh-day Adventist Relations*

Responding to a request from the Seventh-day Adventist Church, the LWF Council (1993 Minutes 383f) authorized an exploratory consultation which took place in Darmstadt in 1994. One result of the consultation was a recommendation to the sponsoring bodies to continue with a series of three annual theological consultations. The recommendation was mutually accepted, and the consultations are planned to center on the following themes: Justification by Faith, the Law, Law and Gospel (1996); Ecclesiology and the Understanding of Church Authority (1997); Eschatology (1998).

#### *Excursus*

The proliferation of bilateral documents with a variety of ecumenical partners inevitably raises questions about the consistency of the Lutheran approach to its partners. A special consultation in Venice (1991) held in conjunction with the Institute for Ecumenical Research, Strasbourg, brought together Lutheran dialogue participants and ecumenical representatives to deal with the issue

and to discuss how defining the LWF as a “communion of churches” influences reception. The report of that consultation, *Communio and Dialogue* (1992), indicates that in the opinion of the participants the dialogue documents display the expected variety of approaches, but nevertheless exhibit an inner consistency.

Establishing church fellowship in one region or nation can create tensions with churches elsewhere. To deal with emerging tensions between the “Leuenberg churches” and the “Porvoo churches” in Europe, a consultation was held in France in 1995. The Evangelical Lutheran Church in America has attempted to deal with similar tensions prior to making decisions in 1997 about full communion with the Episcopal Church on the one hand, and the three major Reformed churches on the other.



## THE LWF IN MULTILATERAL RELATIONSHIPS

### World Council of Churches

Though it is LWF member churches who are members of the WCC and not the LWF as such, there is nevertheless a level of cooperation between the two world bodies. It is a variegated relationship, and aspects of it are reflected in various parts of this report. The specific relationship between the Office for Ecumenical Affairs and the WCC focuses chiefly on the work of Faith and Order and on questions of a general theological/theoretical nature. LWF member churches were deeply involved in the Fifth WCC Conference on Faith and Order (Santiago de Compostela, Spain, 1993) whose theme, "Towards Koinonia [*communio*] in Faith, Life and Witness", illustrates the centrality of the concept of communion in ecumenical discourse and is itself an important contribution to such discourse. The conference report should continue to influence the self-understanding of the LWF as a communion of churches. Faith and Order is also responsible for convening periodic fora on bilateral dialogues at the request of the secretaries of the Christian world communions.



### Christian World Communions

The general secretaries of various Christian world communions (CWCs: the term applied to the various families of churches worldwide) have held annual meetings since 1957. They are fora for the exchange of information and the sharing of problems among the chief executives of more than 20 world communions. The meetings are off the record and since the group includes churches which are not members of the WCC, they provide a different sort of multilateral forum.

Since 1990, one of the issues often discussed with the general secretaries of the WCC is how WCC membership is regulated, whether it should remain restricted to churches or whether the CWCs should have a role as such.

The Fifth Forum on Bilateral Dialogues was held in Budapest (1990) and dealt with three main topics: the ecumenical significance of bilateral dialogues; ecclesiological perspectives in the bilateral dialogues: coherence or divergence; and the goals of the dialogues (cf. Faith and Order paper no. 156, 1991). The Sixth Forum was held in Bossey (1994) and focussed on various aspects of reception; authority within the process of reception; opportunities and difficulties within the present situation of reception (cf. Faith and Order paper no. 168, 1995).

### General

With contribution of research professors in Strasbourg, the dialogue participants themselves have carried considerable workloads in addition to their normal occupations. The work is broadly based and depends on time and effort freely expended by participants from all over the world. While it is true that the dialogues have focussed mostly on the past, trying to break down the barriers which the churches have erected within the one church of Christ, and that ecumenical problems in Asia and Africa may require largely different approaches and emphases, it is also true that the conflicts which became church-dividing belong to the general history of the whole church. New forms which have endured have been anchored firmly in the ongoing history of the people of God.

Therefore while not growing weary of dealing with the problems of the past, the churches must remain open and receptive to the future.



*Fifth World Conference on Faith and Order, Santiago de Compostela, Spain, 1993*



## SOCIAL RESPONSIBILITY: INTERNATIONAL AFFAIRS AND HUMAN RIGHTS

Three major developments in the international arena have had a crucial impact on work in human rights and the promotion of justice and peace. First, the end of the cold war made possible an increased dialogue at international level, leading to a number of international summits organized by the UN where major global issues were discussed. Second, a great number of countries have undergone radical transitions toward democracy. This is related to the end of prevailing East-West divisions and the collapse of all but a few communist regimes, and was further enhanced by the end of apartheid in South Africa. Third, new international relationships and democratization have led to the adoption of neoliberalism as the predominant economic ideology at national and international levels. This has led to globalization in a number of areas, namely in the trade of certain products, and in travel and communications, but in other areas increased protectionism has been observed.

The international community has reaffirmed the universal, inalienable, and indivisible character of human rights, and pointed to the responsibility of all nations to work together to ensure the enjoyment of civil, cultural, economic, political, and social rights. This new, comprehensive approach to human rights also inspired the work of the LWF during the period under review. The new approach was strengthened and confirmed with the adoption of the "Statement on Justice in Humanitarian Aid and Development" at the LWF Council meeting in Madras in 1992. The



*This drawing and those following are from the study book of the ELCA Task Force on Peace:*

*"Peace. God's Gift, Our Task."*

*Used with permission.*

statement affirms that the LWF "firmly believes that the proclamation of the Good News implies a call to take a strong stand for justice and consequently for the promotion of human rights". Recognizing the centrality of justice in all dimensions of life, the Council in Madras also requested "that all programs and projects planned and carried out by the LWF, its member churches and partners reflect this commitment". Guided by these principles, emphasis at the LWF since the Assembly in Curitiba has been placed on making human rights and peace issues an integral part of the work of all departments of the Secretariat and on decentralizing and enhancing the impact in member churches through information, seminars, and internships. This confirmed the insight that among the most effective means of redressing human rights violations and building a just so-

ciety are local and national efforts, and that international activities need local and national support in order to be more effective.

*"If you want peace,  
work for justice."*

Pope Paul VI (quoted in  
ELCA peace study)

The issues of human rights, justice, peace, and reconciliation are closely interlinked. Peace is necessary for the full respect of human rights and the construction of a just society. At the same time, justice and the protection of human rights are essential to bring about peace and reconciliation. While these concepts are linked, it can be useful, for the purpose of clarity, to group LWF activities under four main headings:

- human rights;
- peace and reconciliation;
- promoting democracy and justice;
- and cooperation with the UN and non-governmental organizations (NGOs).

## HUMAN RIGHTS

The protection of human rights is seen as a basic Christian concern, based on the respect for human dignity. The LWF Council frequently addressed the issue of human rights, justice, and peace. At its meeting in Madras (1992), it stated that "The proclamation of the Good News implies a call to take a strong stand for justice and consequently for the promotion of human rights." The Council further concluded that "a concern for justice is inherent in LWF's involvement in humanitarian aid and development assistance." It affirmed the centrality of justice in all dimensions of life and the need to equip churches to become more involved in human rights issues. A series of training workshops has been initiated and human rights education facilitated in order to enable member churches to be involved more actively in human rights issues. These activities complement the advocacy and mediation work done by the Secretariat in the context of the promotion of human rights, and reflect the comprehensive approach to this issue.

*Awareness of human rights is  
the glimpse of hope which  
makes change possible.*





*Human Rights Workshop Series*

During the period under review, awareness of human rights and their relationship to the Christian faith was given high priority in the LWF. The series of regional training workshops initiated in 1993 aimed to

- raise awareness of human rights;
- increase knowledge about local, regional, and international mechanisms for the protection of human rights;
- increase awareness of democratic structures and processes.

While the methodology and criteria for selection of participants remained the same for the whole workshop series, the context for the study of human rights was determined by the themes of particular relevance to each region. For example, the workshop for Asia was held in Hong Kong in December 1994 on the theme "A life less than abundant: the human rights of the Asian woman and girl child". It addressed the specific issues of "comfort women", prostitution, and child labor. The second workshop dealt with issues of particular relevance to Latin America. Held in Santiago, Chile, in November 1995, the workshop's theme was "Human rights of the Latin American landless people and street children", an entry point to discussions on human rights and justice from a national but also a global perspective. The third workshop was held in Moshi, Tanzania, in February 1996, with the theme "Equal value - equal rights: the challenge of ethnic diversity in Africa". It was particularly timely in Africa, which was experiencing a number of conflicts and tensions based on ethnicity and the suffering caused by

intra-state wars affecting civilian populations.

The workshops constituted a venue for discussion, teaching, and information-sharing among member churches. The participants committed themselves to serve as multipliers of these workshops at local level, and to promote human rights. A common theme in the recommendations and messages from the three workshops was the importance placed on giving higher priority to human rights issues in the churches, and to awareness building through education, research, information sharing, and networking.

Further training workshops are planned for Eastern Europe, the Caribbean, and the Middle East.

*Other Training Activities*

Other activities focused on human rights training and awareness building. In October 1992, a visit to Jerusalem and the Occupied Territories was arranged to investigate ways in which women's efforts for peace and human rights might be strengthened. This was followed up by a consultation on "The role of the church in the shaping of the future Palestine" in August 1994.

Training in human rights issues was also provided in the context of the annual session of the UN Commission on Human Rights. Member churches in Tanzania, Jordan, and Canada have sent interns to Geneva to attend these meetings and learn about international standards and reporting procedures to protect human rights.

Contributions have also been made to human rights workshops arranged by member churches. The human rights workshop series described above encouraged and empowered member churches to undertake such workshops.



## PEACE AND RECONCILIATION

At its first meeting after Curitiba, the Executive Committee/Council agreed that priorities for the work of IAHR would be the peace process in Central America (with emphasis on El Salvador and Guatemala), the Palestinian-Israeli conflict, South Africa, and Europe.

*"All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation."*

2 Corinthians 5:18

Concerned about the many conflicts taking place in nation-states and between nationalities and ethnic groups, the Council in 1991 adopted a statement on the "Peaceful Resolution of Conflicts". Concern was expressed about the justification of violence and "an accompanying tendency to dehumanize the opponent". The unjust distribution of resources was cited as a source for many of these conflicts, with a subsequent resort to arms and violence in the face of hopelessness. Concern was also expressed about systematic human rights violations and societies where children are raised in a culture of violence. The member churches were called to be peacemakers in situations of conflict or potential conflict, and the Secretariat was asked to find ways to equip member churches for this task.

*"Blessed are the peacemakers, for they will be called children of God."*

Matthew 5:9

## Central America

*"Believing that all Central American countries have a right to self-determination and to their own destiny" the Assembly called on member churches to "support the peace plan of the Central American countries, reinforcing diplomatic solutions which include social justice."*

Eighth Assembly Resolution  
on Central America

On the last day of 1991, the 12-year war in El Salvador came to an end. The LWF was represented at the signing of the accord that brought a formal end to the conflict and set in motion the plan for implementation and reconstruction. The LWF also provided support for the compilation of documentation on human rights violations used by the Truth Commission. In April 1993, an ecumenical delegation visited El Salvador to express support for reconstruction and reconciliation in that country.

In 1989, for the first time, a joint Lutheran-Roman Catholic delegation met with the high command of the Guatemalan military. That meeting, along with contacts with the military opposition – the four groups comprising the Guatemalan National Revolutionary Unity (URNG) – paved the way for the formal Guatemala peace process in Oslo in March 1990. The LWF has continued to accompany the peace process since that time, performing an advocacy role and meeting formally and informally with all parties to the negotiations. The LWF's approach has been to function without giving publicity or seeking public recognition.





*Guatemala peace conversations, Oslo, Norway, 1990*

*"Peace is not just the absence of war, but the creation of a set of conditions which will allow man to live without fear or anxiety."*

Jorge Serrano Elias, President  
of Guatemala 1991-3

With its ecumenical partners – the Latin American Council of Churches, the WCC, and the National Council of the Churches of Christ in the USA – the LWF co-sponsored a series of four consultations between 1993 and 1995 aimed at giving the civil sectors a platform to share their visions of justice and peace with the parties to the negotiations and with the international community. The first three consultations, held in Wash-

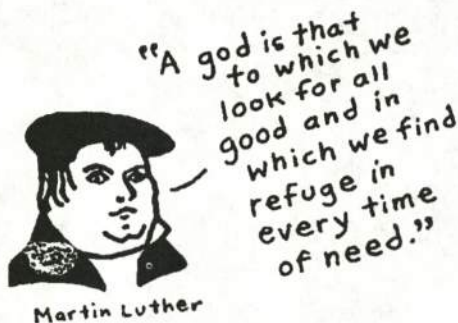
ington, Guatemala, and Oslo, took place at particularly difficult times, when the peace negotiations were at an impasse, or during periods of frustration, marked by disappointment over the lack of concrete action to honor promised undertakings. The fourth consultation in San José brought together for the first time in this ecumenical context high-level representatives from both the Guatemalan government and the URNG, and from the civil sectors. Held some weeks prior to the elections in Guatemala and the first ceasefire agreement after 35 years of armed conflict, this consultation was marked by the active participation of a wide spectrum of Guatemalan society.

### Middle East

Several delegations have visited Israel during the period under review. The first delegation, authorized by the Council in 1990 and headed by a vice-president of the LWF, visited Israel and the Occupied Territories in March 1991, at a time when the Palestinian uprising (intifada) was at its height and new opportunities emerged for a negotiated resolution of the conflict between the Israeli and Palestinian people. The delegation's findings led to the adoption by the Council in July

1991 of a series of wide-ranging resolutions.

A pastoral delegation, led by the General Secretary, visited the region in March 1996. By that time, the peace process had advanced to the point where Gaza and certain areas in the West Bank were under limited Palestinian self-government. The visit was also marked by measures taken following a series of terrorist attacks: in particular, the border closure caused severe hardship for the Palestinian population and had direct repercussions on



*LWF delegation, Jerusalem, 1996*



the work of the LWF member church and projects.

Promotion of dialogue between Jews, Muslims, and Christians in the region is essential for peacemaking. Interfaith discussions on Jerusalem were supported through two consultations co-sponsored with the WCC, the Holy See's Commission for Religious Relations with the Jews, and the Pontifical Council for Interreligious Dialogue. The themes taken up were the spiritual significance of Jerusalem for these three religions, and the responsibility of the three religions for peace in Jerusalem.

### *Africa*

A pastoral visit was paid to South Africa in March 1993 at a time of particular violence to discuss how the churches could contribute to reconciliation and the building of a culture of consensus. In meetings with church leaders and the main political figures, it became evident that the Christian faith has much to contribute to reconciliation and peace, offering a set of values which would be critical for the formation of a new South Africa, such as the relationship of truth to freedom, forgiveness to justice, and human dignity to all. Subsequent consideration of the need for churches "to come to terms with their mission and unity in a context where they are not any longer an indispensable instrument in a political battle" led to suggestions for a consultation among churches in countries which have undergone radical change toward democracy. Such a consultation would allow participants to share experiences, reflect on the ethic of freedom, justice, and reconciliation, and identify ways for churches to contribute to the process of reconciliation and democratization. It is planned to take place in 1997.

"Nothing  
temporal  
on earth should  
be esteemed  
higher and  
better  
than  
peace."



With respect to other areas in Africa, the mediation work of the Inter-Faith Mediation Committee in the Liberian civil conflict was supported, and a visit was paid to member churches in Nigeria in late 1991 at a time of violent clashes between Christian and Muslim groups. The LWF was represented in an ecumenical team visit to Sudan organized by the WCC in November 1993.

### *Europe*

The churches in the Baltic states were supported in their efforts to integrate and reconcile the two communities in their countries: the local population and the people of mainly Russian origin who settled in the region during the Soviet era.

The break-up of the former Soviet Union brought the end of the cold war, but civil war broke out in Yugoslavia. Pastoral visits were paid to churches in the former Yugoslavia. By the time of the 1993 Council meeting, the conflict had intensified considerably. The Council commended the UN for its efforts to negotiate a peace agreement and secure the delivery of humanitarian assistance. It also debated the questions of threats of force, the use of military action, and

particularly “whether the international community can responsibly engage in specific, limited military action in situations of anarchy and genocide”. This led to a critical examination of the Lutheran confessional position on these issues. In November 1994 the General Secretary called for a total weapons embargo and called on the churches, particularly those in the five-nation contact group, to put pressure on their governments to find ways to stop the violence and generate peace. The LWF had earlier stated that it supported the idea of sanctions as a means of economic and political pressure, but that humanitarian aid should be exempted. The LWF has worked closely with the WCC and the Conference of European Churches in monitoring the situation, and has been a major instrument for implementing a humanitarian response.

#### Asia

In Asia, support was provided for two symposia on reunification which brought together North and South Koreans. The wave of military terror following the May 1990 elections in Burma created a massive flow of refugees into Bangladesh, where the DWS started a program of relief and humanitarian assistance. Financial support was provided to enable discussions between the SLORC military government of Burma and the Karen rebel movement.

*“[Democratization is] a process by which an authoritarian society becomes increasingly participatory through such mechanisms as periodic elections to representative bodies, the accountability of public officials, a transparent public administration, an independent judiciary and a free press.”*

Report of the UN Secretary-General to the Fiftieth session of the General Assembly



## PROMOTING DEMOCRACY AND JUSTICE

In the Assembly at Curitiba (1990) the Lutheran churches learned with joy of the decision of the State President of South Africa to unconditionally release Nelson Mandela and to lift the ban against certain opposition groups and anti-apartheid organizations. Four years later, the major pillars of apartheid had fallen and the first democratic elections took place. In between, support was given to the ecumenical monitoring program of the South African Council of Churches set up to monitor violence,

negotiations, and elections (i.e. to accompany the transitional process). Following the agreement on a transitional government for South Africa, in September 1993 the General Secretary called for the lifting of all economic sanctions except the arms embargo.

Following the end of the civil war in El Salvador, support was given for a consultation organized by the Lutheran Salvadoran Synod on the role of the church in the construction of a just society. The LWF coordinated an ecumenical observation program for the March 1994 general elections, the first elections since the end of the civil war in



*LWF Eighth Assembly, Curitiba, Brazil, 1990*



El Salvador. It supported modest teams which monitored the first free presidential elections in Haiti in December 1990 and the general elections in Guatemala in November 1995.

Funding was provided for the establishment of a human rights education program in Albania and the Assistant General Secretary for IAHR gave the keynote address to a symposium on "Freedom of conscience - basis for social peace" held in Tirana in May 1992. This came at a time when a new democratic Albania was struggling to overcome a totalitarian past in which the violation of human rights was not only practiced but also codified in the legal institutions of the country.

## COOPERATION WITH THE UN AND OTHER NGOS

The LWF relates to and cooperates with the UN and other NGOs in line with its constitutional mandate. Such activities have been undertaken primarily by two portions of the Secretariat - DWS and IAHR - but also by DMD in specific areas. IAHR relates to the UN and NGOs on issues of international affairs and human rights.

The Federation's cooperation with the UN has grown considerably since consultative arrangements with the Economic and Social Council (ECOSOC), one of the formal means of relating to the UN, were established decades ago. At that time the arrangements facilitated the work of DWS on behalf of refugees with the Office of the UN High Commissioner for Refugees (UNHCR). However, the scope of collaboration has expanded to many other mutual concerns, such as social develop-



*Preparing for peace, Guatemala, 1996*



ment, environmental protection, human rights, the status of women, trade issues, access to food, and the protection of vulnerable segments of society, to name just a few. In 1994, the Standing Committee for IAHR reviewed this array of relationships.

One of the primary bodies to which the LWF has related is the UN Commission on Human Rights, which meets annually and assists ECOSOC to coordinate human rights activities in the UN system. It is concerned with the observance of the International Bill of Human Rights, international human rights declarations and conventions, the protection of minorities, the prevention of discrimination, and any other human rights matters. For the past several years the LWF has followed the meetings of the Commission, joined in or made statements on selected issues, and made it possible for interns from member churches to attend many of the sessions.

The work of IAHR has been extended at UN headquarters in New York with the assistance of the Lutheran Office for World Community (LOWC) of the Evangelical Lutheran Church in America. While the Geneva Secretariat relates directly to the UN at all levels, LOWC has been requested to represent the interests of the Federation at UN headquarters.

The UN's designation of 1994 as the International Year of the Family prompted the Federation to examine ways of supporting its goals. In lively discussions which ensued that year in the Standing Committee and the Council, different notions of the family were

debated. The Council recommended that member churches support the Year by *inter alia* affirming "the centrality of the family and marital life to human well-being, recognizing that the family plays a vital role in historical and spiritual continu-

ity". In 1995, the Council decided to ask member churches to inform the LWF about the findings

they had made concerning societal and theological understandings of the family and threats to the family.

The Federation cooperates with a wide variety of other NGOs, depending on the nature of the concern, and space only permits the naming of a few. An umbrella Conference of NGOs in consultative status with ECOSOC, known by the acronym CONGO, has a system of committees in Geneva, New York, and Vienna. The LWF is active in the Geneva and New York committees, which deal with subjects such as human rights, the status of women, sustainable development, the rights of the child, Southern Africa, and freedom of religion or belief. During the period 1994-7, the LWF held the position of vice-president of the Conference. CONGO and its committees hold briefings and seminars and share information among NGOs and with government missions and UN staff. One particular area of cooperation with a Geneva-based NGO, the International Service for Human Rights, is in a training program on human rights in the context of the annual session of the UN Commission on Human Rights.

At several of its meetings the Standing Committee for IAHR discussed the



## Promises to Keep . . .



"Children must have the first call on a nation's resources, in bad times as well as good."

~The World Summit for Children,  
New York, 1990



"Peace, development and environmental protection are interdependent and indivisible."

~The UN Conference on Environment and Development,  
Rio de Janeiro, 1992



"Women's rights are human rights."

~The World Conference on Human Rights,  
Vienna, 1993



"Advancing gender equality and the empowerment of women is a cornerstone of population and development — related programmes."

~The International Conference on Population and Development,  
Cairo, 1994



"We commit ourselves to the goal of eradicating poverty in the world."

~The World Summit for Social Development,  
Copenhagen, 1995



"We are determined to advance the goals of equality, development and peace for all women everywhere."

The Fourth World Conference on Women,  
Beijing, 1995



"We reaffirm our commitment to better standards of living in larger freedom for all humankind."

The UN Conference on Human Settlements (Habitat II), Istanbul,  
1996

global arms trade, the problem of landmines, and the proliferation of nuclear weapons. Concern about the arms trade had been expressed at the Seventh and Eighth Assemblies. In 1995, the Council recalled the advocacy work on landmines already underway and requested member churches to give priority to the international campaign to ban such mines. It also urged a greater sharing of information among member churches and the Secretariat on the arms trade and ways in which governments were being challenged about it.

Source: "Promises to Keep, Miles to Go: an examination of Canada's record in the International Year for the Eradication of Poverty (1996)", by the Ecumenical Coalition for Economic Justice, Toronto. Used with permission.



**World Conferences and Summits**

The UN has held a series of global meetings over the past several years. One of the first was the World Summit for Children, called by UNICEF and held in New York in 1990. The General Secretary joined what was, up to that time, the largest gathering of heads of state and government to press for greater attention to the world's children and the poorest in particular. A specific activity which grew out of the summit was the LWF's encouragement to member churches to urge their governments to ratify the Convention on the Rights of the Child. By early 1996, very few countries had failed to sign or ratify this treaty.

The UN Conference on Environment and Development, held in Rio de Janeiro, in June 1992, marked a major step in the discussion about what is meant by sustainable development. The Federation had representatives at the preparatory committee meetings as well as the conference itself. In Rio, the LWF

joined the WCC in ecumenical meetings and statements in support of the conference. At the 1992 Council meeting member churches were encouraged to "make use of biblical and other resources which will assist their congregations and communities in developing attitudes and practices which contribute to a just and sustainable world" and "work ecumenically to monitor governmental compliance with commitments made at the Earth Summit". In follow-up to the latter action, the LWF has been represented at subsequent annual meetings of the UN Commission on Sustainable Development, the main international body charged with monitoring these commitments.

An LWF delegation attended the World Conference on Human Rights held in Vienna in June 1993. Subsequently, IAHR was requested to give attention to several key issues and coordinate work with member churches and relevant LWF Desks. These issues included ratification of international



*The Fourth World Conference on Women, Beijing, China, 1995*

human rights covenants and conventions by UN member states, closer working relations with the new High Commissioner for Human Rights, requesting member churches to urge their governments to provide more resources for the UN's human rights activities, and human rights education.

The Federation worked with the WCC in preparing for and participating in the World Summit for Social Development, which took place in Copenhagen in March 1995. The summit provided an occasion for sharing information with member churches on the three main subjects of poverty, unemployment, and social marginalization; a training process for member churches on UN and intergovernmental advocacy; the addressing of summit issues at an ethical level; participation in the related NGO forum; and a tangible church presence, evident through worship near the site.

The Fourth World Conference on Women and an NGO Forum took place in Beijing in August-September 1995. The Office for Women in Church and Society in DMD had primary responsibility for the preparatory work and the coordination of the LWF delegation.



## IMPROVING COMMUNICATION, STRENGTHENING COMMUNION



The mandate of the Office for Communication Services (OCS) is to provide services to all other units in the Federation in four areas.

- First, it disseminates news and information on its own constituency to the media, member churches, and ecumenical bodies.
- Second, it coordinates and assists with the production of all LWF publications in various languages.
- Third, it coordinates all translations of publications into the four working languages of the Federation: English, German, French, and Spanish.
- Fourth, it produces material to promote the LWF.

### NEWS AND INFORMATION

#### Information Services

A key principle in the work of OCS is that communion among Lutheran churches is not possible without communication. The "Policy Guidelines for LWF News and Information", adopted by the Council in 1993, stated that "information services are to support and strengthen the Federation and member churches in the endeavor to communicate with each other and to live in genuine communion". Further, news and information services to the media are

*aimed at bringing a Christian presence to the media and through them to the public. It strives for creating a greater understanding of the work and mission of the churches and the LWF. In addition, it can provide a particular Lutheran contribution in the dialogue on values, individual and collective human rights, women's issues and other issues such as development and theology, that affect the lives of people.*



*Lutheran World Information* (LWI), published in English and German, is the main channel for news and information. In 1992, the Council voted to change the frequency of LWI from weekly to fortnightly and to produce both language versions with similar



content. The LWI Monthly, which had been produced mainly for church leaders and included selected articles from the weekly LWI, was discontinued. These decisions were taken in anticipation of Ecumenical News Service (ENS) which was supposed to take care of news services to the media, and because of reduced LWI staffing. It was further decided to publish an LWI summary in Spanish at least twice a year – a goal which so far has been beyond the capacity of OCS.

Previously, LWI not only included news and information from the LWF constituency, but also from other denominations and their organizations. Plans for ENS, in which the LWF would be a partner, changed this con-

cept, as one of the key purposes of the ecumenical service was to do away with overlaps in the news services of partner organizations. The Policy Guidelines for LWF News and Information included the statement that LWI should concentrate on the Lutheran constituency and its ecumenical relations. This principle, which has been adhered to since then, was the most significant change in the content of LWI over the past seven years.

Another factor which had an impact on the content of LWI was the integration of the Information Service for Lutheran Minority Churches in Europe (IDL) into LWI. The amount of information from European minority churches increased considerably: in 1994, one in six news stories in the German LWI originated from the minority churches in Europe; in 1995, the proportion increased to one in four. In percentage terms, the increase was from just under 16 percent in 1994 to close to 24 percent in 1995.

*How to make  
newsletter,  
magazine  
layouts*

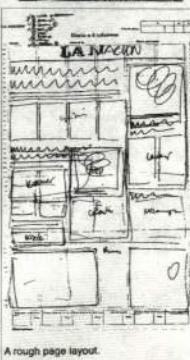
*"Newspaper design is an intricate, often complicated process. Without attention to many typographic and graphic details the best designed page will look incomplete and imperfect..."*

...The news flow each day dictates different design approaches and interpretations, and the news itself challenges again and again the talents of editors and designers.

...Design is, for the most part, subjective, and even though many design philosophies have been drawn upon and brought together... readers may find that they do not always agree with the conclusions. Perhaps that is as it should be.

"Form follows function": that axiom of the Bauhaus school of design is a good criterion for newspaper design decisions. The purpose of the newspaper design is to give the reader the best possible paper. Design is not a tool of self-expression as such or an occasion to create something 'new'. The objective of newspaper design is the effective communication of information.\*

Source: Typography and design for newspapers, F. Rehe, Design Research International, *ibid.* 1985



*The first draft is often scribbled by hand.*



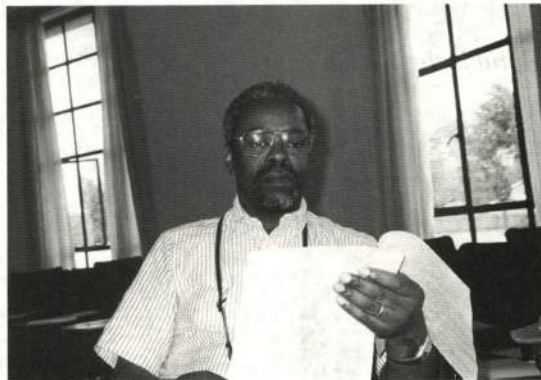
The results of two readership surveys conducted in 1990 and 1995 showed certain continuities. Most respondents said they read LWI to get news and background information, that much of the information published in LWI was new to them, and that they found the service helpful in their work. In terms of information from churches in various regions, the greatest interest is in Eastern Europe and the South.

Since January 1994, LWI has been published with a new cover design in green and blue for the English version and green and red for the German. The inside pages took on a new look in 1995, with layout created using PageMaker desktop publishing, and more photos and maps.

Because of the change in its frequency, LWI has become more of an information service to churches and church media than a news service. The latter function was taken over by the ecumenical news agency, Ecumenical News International (ENI), and by the LWF Information

Bureau's press releases to the media. Since the installation of a computer program for sending faxes in early 1994, the Information Bureau has sent over 50 press releases by fax and e-mail.

Between 1990 and 1995, the English and German LWI each carried over 3,700 news stories and more than 2,100 news briefs. In addition to the printed edition, the English LWI continued to be sent to the computer network of the Evangelical Lutheran Church in America (ELCA), initially via the Telecommunication Network (TCN) and since 1995 via the Internet. Each issue is placed by ELCA staff in the "LWI Full"



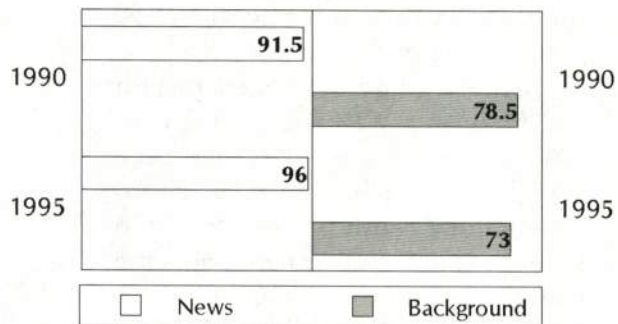
*Newswriting workshop, Nairobi, Kenya, 1996*



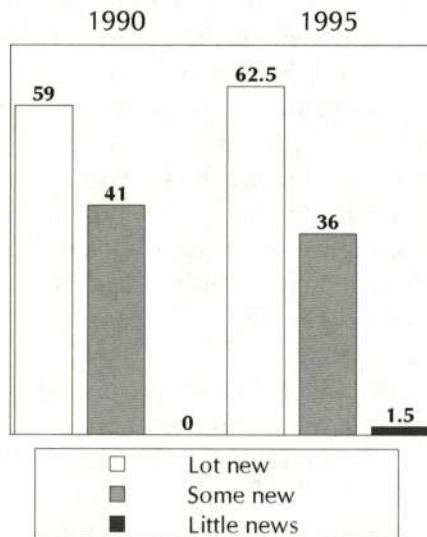
meeting of Lutherlink, part of the ecumenical computer network Ecunet.

The impact of LWI is, of course, not easy to measure. However, clippings of LWI stories in other periodicals collected since the start of 1995 can provide some insight into how LWI news stories are used. The clippings confirm that LWI is widely used in LWF member churches: Lutheran newspapers as well as ecumenically oriented periodicals of other denominations and confes-

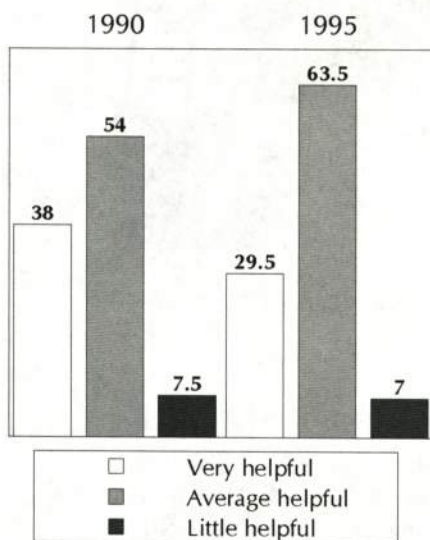
**1. What kind of information do you look for in LWI?**



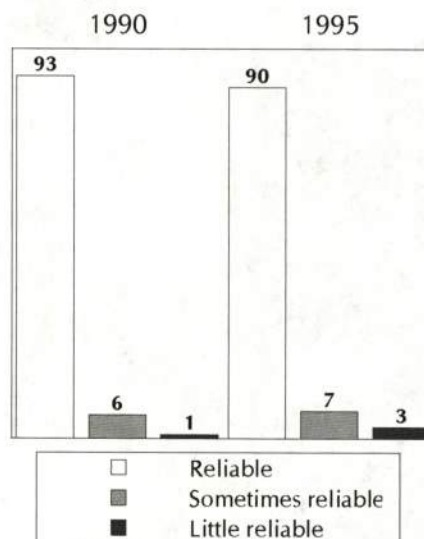
**2. Does LWI tell you anything new?**



**3. How helpful is the LWI in your work?**



**4. Is LWI a reliable source of information?**



*LWI: 1990 & 1995 Surveys (1990: weekly edition); data in percentages*



sions cite and republish LWI stories. Three trends can be observed:

- Periodicals of minority churches with limited resources publish LWI stories in translation.
- Newspapers of member churches with a developed information infrastructure use LWI mainly as background for their own research. LWI stories trigger journalistic investigations that rework the LWI story for a domestic readership.
- There is also interest among academics, with LWI stories quoted and referred to in scholarly papers and essays.

#### *Integration of the Information Service for Lutheran Minority Churches in Europe (IDL) with LWI*

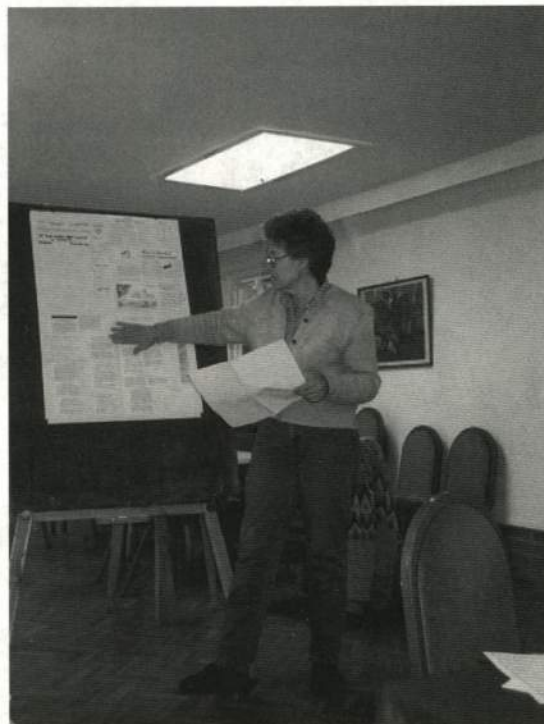
In September 1982, IDL started operations in Budapest with the purpose of bringing Lutheran minority churches out from their isolation "behind the Iron Curtain" and making their voices heard. The German-speaking service was administered by the Communication Committee for the Lutheran Minority Churches in Europe (KALME) and financed by the LWF. The service published a monthly bulletin and occasionally faxed "hot news".

Following the changes in Eastern Europe at the turn of the 1990s, the future of IDL was first discussed by the Program Committee for Communication Services, on the basis of a staff proposal, and then during a joint session with the Program Committee for Mission and Development. It was observed that with the spread of democratization in Eastern Europe, the information flow in the region was becoming freer, thus reducing the need for IDL. The service (which had in the meantime relocated to Vienna) was expensive and in times of reduced funding for projects

was increasingly difficult to finance. All the same, it was underlined that if IDL were to be discontinued, it could not be done without compensating for its loss in some way. The integration of IDL with the information services of the LWF was seen as a viable alternative.

In extensive discussions on the matter, opinions in the committee were clearly divided. While some members felt that IDL served the very specific needs of European minority churches, others felt that their concerns should be integrated with the LWI and thus with the wider communion of churches.

In 1993, the Council affirmed the importance of news and information from the minority churches in Europe, promised its continued support for KALME, and decided on how to integrate IDL with LWI by 1994. DMD was



*KALME Congregational Newsletter Workshop, Leicestershire, England, 1994*

responsible for making funds available for the training of news and information staff in the minority churches, who would then relate directly to OCS as correspondents. Furthermore, one of the correspondents would be co-opted on a full-time basis by OCS for two years as correspondent editor in the European minority churches, to assist in training and coordinating news and information from the region.

As part of the integration of the news services, two week-long training seminars were held in January and September 1994 in Geneva, which were attended by representatives from almost all of the 23 minority churches in Europe. As a result of these seminars, contact persons and in some cases correspondents have kept LWI informed

about events in their churches. Efforts to find a correspondent editor with the necessary journalistic and language skills have so far been unsuccessful. To compensate for this, the LWF cooperated with KALME in training seminars designed to build up the network of correspondents.

### *Cooperation with Regional Information Services*

The regional information services which received all or part of their funding through DMD - IDL, the Asia Lutheran Press Service (ALPS), the All Africa Press Service (APS), and the Latin America and Caribbean Communication Agency (ALC) - have served as sources of information for LWI.

In 1992, the Program Committee for Communication Services proposed that the Director of OCS serve as a consultant to the regional information services. This proposal was implemented by the Board of



*News writing workshops in Malaysia, 1994 (left) and Bogotá, Colombia, 1995 (below)*





ALPS in April 1994. Unfortunately, ALPS has not been operational since January 1994, greatly reducing the flow of information from the Asian churches to LWI.

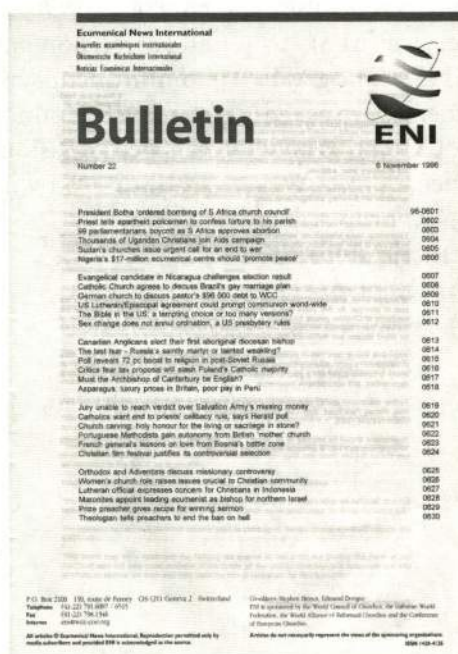
To improve information flow from and to member churches, the LWF – in cooperation with the regional communication agencies (KALME in Europe, LUCIA in Asia, LUC in Latin America) – arranged a series of workshops to train correspondents and contact persons. The success of these workshops depended on the journalistic training and language skills of the participants. In addition to the workshops for European minority churches, three workshops were held in late 1994 in Asia (Madras, Kuala Lumpur, Hong Kong), one in April 1995 in Latin America (Bogota), and two in June 1995 in Africa (Windhoek, Nairobi).

## ECUMENICAL NEWS INTERNATIONAL

On 1 September 1994, Ecumenical News International (ENI, formerly called ENS) was launched jointly by its partner organizations, the WCC, the LWF, the World Alliance of Reformed Churches, and the Conference of European Churches. It was the result of a decade-long process. At its inaugural meeting the following day, the ENI Advisory Board agreed that the purpose of ENI should be “to create greater understanding of the work and mission of the church and the ecumenical movement by distributing news about the worldwide church to the secular and church-related media”. ENI is administered by the WCC. While it is not an independent news agency, ENI is “editorially and operationally distinct from the partners who join to sponsor it”.

The establishment of an ecumenical news service had been discussed by LWF governing bodies since the mid-1980s. At its 1989 meeting, the Executive Committee stated that it “favors the concept of an Ecumenical News Service and encourages continuing study of its possibilities and characteristics”. The LWF Council committed the LWF to ENI (then called ENS) in Chicago 1991,

adopting the Report of the Interim Board of ENS to the governing bodies of the partner organizations. This re-



port defined the principles and editorial policies of ENS, which was to be an independent news agency, "a non-profit entity, distinct from the partners, with its own governing board". The project was based on the understanding that the partner organizations give up their own news services but continued with their own promotional work directly and separately. The founding partners were requested to guarantee their financial contributions - 375,000 Swiss francs from the LWF - for each of the first three years of ENS operations.

At its meeting in Madras in 1992, the Council noted with regret that, due to financial constraints, the Ecumenical News Service could not be implemented as originally conceived. The LWF was reluctant to give up LWI, which was seen as an important channel meeting the information needs of the Lutheran constituency. As an alternative solution and in order to get ENS started, the WCC offered to reorganize its Ecumenical Press Service (EPS) "to meet the goals of the ENS". The LWF and the other two partners were asked to cooperate with the WCC in this new ecumenical news service. The LWF Council adopted "the WCC proposal in its first modest and realistic steps towards an ENS as originally planned",

that is, an independent agency. At the same time, the Council approved 100,000 Swiss francs for 1993 as the LWF share of the funding.

The Council repeated its commitment to ENS at its meeting in Kristiansand in 1993, and asked the WCC to make every effort to begin the service. In June 1994, the Council made a three-year commitment to the service, which then started operations in September under the name Ecumenical News International, published in English and French.

The ENI Advisory Board has met once or twice a year. A Steering Committee, consisting of the communication directors of the four partner organizations, meets regularly to discuss matters related to the work of ENI and to prepare for meetings of the Advisory Board. The partner organizations have been asked to renew their commitment to ENI for another three years, in the course of 1996. An evaluation of ENI and a decision on the LWF's continued commitment will be on the agenda of the LWF Council in September 1996. On that occasion, the consequences of ENI for LWI will also be evaluated.



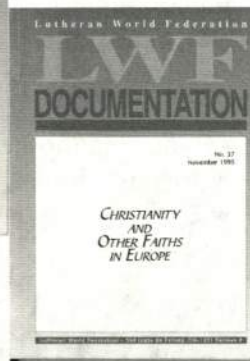
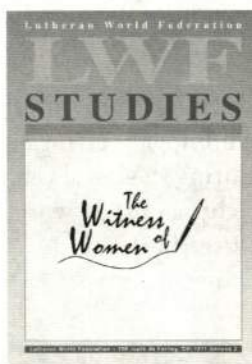
## PUBLICATIONS

The Report on LWF Restructuring stresses the clear need for a coherent publication program for the entire LWF. In March 1993, the General Secretary appointed an Interdepartmental Committee on Publications (ICP), which has since met regularly. Within the framework of its Terms of Reference it has identified LWF concerns and approved LWF books, magazines, and newsletters.

The LWF Publication Plan, approved by the Cabinet and received by the Program Committee in 1993, underlines the "aim to build up a centralized and comprehensive LWF publishing program" which should "strengthen the image of one LWF with different functions instead of projecting the image of several small 'federations', which is inevitable when departments and units publish their own newsletters and reports without any kind of coordination or common design and format".

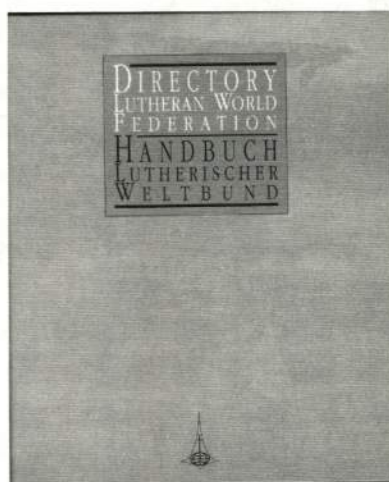
### LWF Series

As part of its Publication Plan, the LWF launched a new series, *LWF Studies*, in which studies and reports on special topics are published. This new series replaced *LWF Report* which was discontinued with number 30, the official proceedings of the Eighth Assembly in Curitiba, *I Have Heard the Cry of My People*. *LWF Documentation*, published in at least English and German, continued to be published as the second LWF publication series, with a new cover design and format, consistent with that of *LWF Studies*. Production of the annual *LWF Directory* and digest of statistics on member churches is also lodged in the Publication Unit.



OCS assists with the production of magazines for other departments: *LWF Youth*, *LWF Women*, and *LWF Educator* emanating from DMD, the World Service magazine *Development Education Forum* and a circular letter of the Department for Theology and Studies, *WorshipNet*. These periodicals are also published with a new and unified cover design.

English, French, and Spanish publications are printed in the Ecumenical Center Print Shop and the German-language LWB-Dokumentation by the Kreuz Verlag in Stuttgart, Germany. A complete list of LWF publications produced between January 1990 and May 1996 can be found at the back of this book.

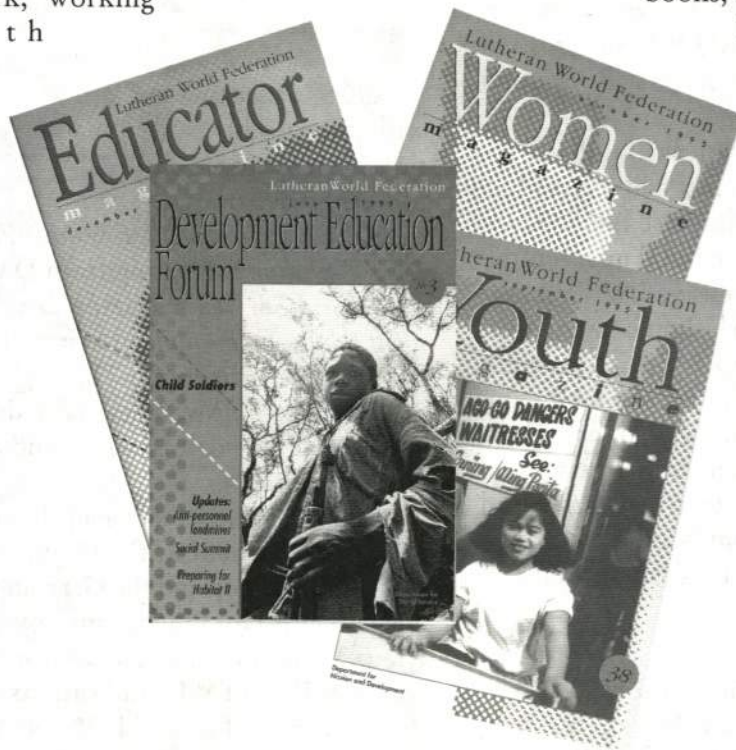


### Technical Improvements

OCS – notably the Publication Unit – underwent major technological changes and improvements during the last seven years. In 1994, the editorial staff were among the first to use the LWF personal computer network, working with

Windows, although printing was still done via the VAX mainframe computer, which was comparatively slow. Since 1995, a scanner, graphic art program, and high performance printer have greatly improved the speed and quality of the unit's work. This equipment enables the unit to illustrate

books, magazines, newsletters, and promotional material to a much greater extent, using scanned images and photographs to provide more attractive layouts.



*PC, flatbed scanner, laser printer*



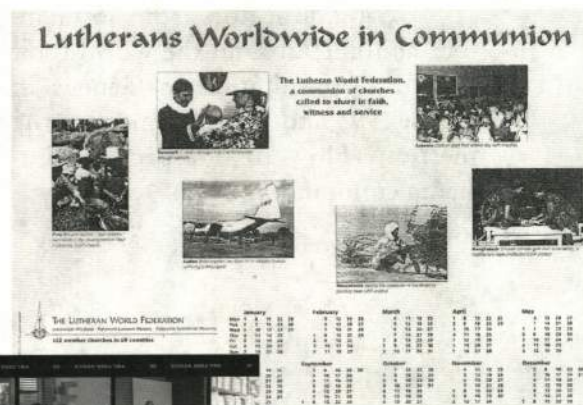
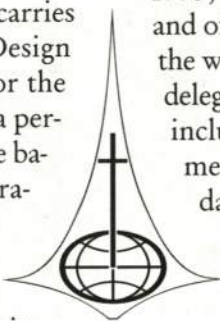
## PROMOTION

The LWF Promotion Plan, approved by the Program Committee in 1993, defines the purpose of promotion as "to make the LWF known and well understood in member churches and related agencies so that they take ownership in the Federation, thus increasing their cooperation and support". The plan further underlines that in all promotional efforts it is important to describe the LWF as one Federation which carries out a variety of functions. Design work on a corporate identity for the Federation was carried out and a permanent LWF logo was seen as the basic means to identify the Federation. However, the proposal for a new, permanent logo for the LWF was not supported by the Executive Committee at its meeting in January 1992. Since then, the emblem of the Curitiba Assembly has been widely used, and has achieved a certain acceptance: it has come to be regarded as the official LWF logo.

In 1992, the Council endorsed a staff proposal to produce a periodical entitled *LWF Today* with the purpose of providing church leaders and related

agencies with information about the activities of the LWF and its units. This periodical, published in English and German and occasionally also in Spanish and French, proved to be a popular and useful promotional tool in the churches.

Another important promotional tool was the slide show on video, "A Journey of Hope" which focused on the LWF as an organization. Produced in 1993, the video was updated in 1996 and often served as an introduction to the work of the Federation for visiting delegations. Other promotional items include posters of the world map of member churches, regularly updated fact sheets, calendars, pins, and other small items. A video on the LWF will be produced to mark its 50th anniversary.



The need for photographs and a photographic archive

has been a continuing concern to the Program Committee. The lack of audio-visual staff was judged to be a real problem over the years, particularly because more and more photographs were used in LWF publications. Since early 1996, a part-time member of staff has worked in this area.

Promotion of the Federation has proven to be very much dependent on member churches. Geneva staff cannot do much unless persons in the member churches interpret the work of the Federation in their own context and language. To en-

## LANGUAGE SERVICES

The Language Coordination Unit was one of the innovations of the restructuring after the 1990 Assembly. Previously, departments and units dealt with their translation needs as they saw fit and

as they could – sometimes

using their own re-

sources, some-

times with out-

side help. The

idea behind the

creation of the Lan-

guage Coordination

Unit was to ensure

greater consistency in

the Federation's trans-

lations without, how-

ever, imposing an un-

wanted uniformity on its

texts. In the words of the Terms of Reference for OCS, the unit should “provide services to the entire LWF Secretariat for the professional translation of reports, documentations and publications into working languages of the Federation”.

It turns out that over the years of its existence, the Language Coordination Unit spent most of its time on documents relating to the Council and the Executive Committee, including the Program and Standing Committees. Its work also included publications like *LWF Today* and *LWF Documentation*, and to a varying extent preparatory and follow-up material for other conferences.

The establishment of the unit has proved of use to the Federation. Since the unit consists of two people only, it is clear that all the needs of the Federation cannot be covered by them alone. Moreover, translations into Spanish and French are handled by outside translators.



courage churches in these activities, leading communicators from 15 member churches around the world took part in a consultation in Geneva in March 1995 and brainstormed on the question “How to interpret the Lutheran communion?”



### RUMBO A LA ASAMBLEA

Federación Luterana Mundial  
IX Asamblea  
Hong Kong, julio de 1997  
"En Cristo - llamados a dar testimonio"

世界信義  
第九屆大會  
香港 1997  
在基督裡 - 蒙召作見證

### ASSEMBLEE ACTUELLE

La Fédération Luthérienne Mondiale  
IXe Assemblée  
Hong Kong, juillet 1997  
"En Christ - appelés à témoigner"

世界信義  
第九屆大會  
香港 1997  
在基督裡 - 蒙召作見證

### YOLLERSAMMLU

Der Luthertische Weltbund  
IX. Vollversammlung  
Hongkong, Juli 1997  
"In Christus - zum Zeugnis berufen"

世界信義宗聯合會  
第九屆大會  
香港 1997  
在基督裡 - 蒙召作見證

### ASSEMBLY UPDATE

The Lutheran World Federation  
IXth Assembly  
Hong Kong, July 1997  
"In Christ - Called to Witness"

世界信義宗聯合會  
第九屆大會  
香港 1997  
在基督裡 - 蒙召作見證

#### HONG KONG ACCUEIL LA IX ASAMBLEA CORRELATIVA A LA CELEBRACION DEL CINCUENTENARIO DE LA FLM

Cada año celebra la Federación Luterana Mundial una gran fiesta por sus cincuenta años de existencia. Este año la celebración se celebrará en Hong Kong, en julio de 1997, para dar lugar a la celebración del cincuentenario de la FLM. La celebración se celebrará en Hong Kong, en julio de 1997, para dar lugar a la celebración del cincuentenario de la FLM. La celebración se celebrará en Hong Kong, en julio de 1997, para dar lugar a la celebración del cincuentenario de la FLM.

#### HONGKONG ACCUEIL L'ASSEMBLEE DE LA FLM A SON 50th ANNIVERSARY

Tous les ans, la FLM célèbre ses cinquante ans. Cette année, la célébration se tiendra à Hong Kong, en juillet 1997, pour donner lieu à la célébration du cinquantième anniversaire de la FLM. La célébration se tiendra à Hong Kong, en juillet 1997, pour donner lieu à la célébration du cinquantième anniversaire de la FLM.

#### Die LWf feiert in Hongkong ihre Neunte Vollversammlung & Gedenkjubiläum ihres 50. Jahrestages

Alle sechs Jahre feiert die Luthertische Weltbund (LWf) ihre Vollversammlung und das Gedenkjubiläum ihres 50. Jahrestages. Dieses Jahr wird die Neunte Vollversammlung der LWf in Hongkong stattfinden. Die Vollversammlung wird am 1. Juli 1997 in Hongkong stattfinden.

#### HONG KONG HOSTS THE LWF ASSEMBLY & ITS 50th ANNIVERSARY CELEBRATION


Every six years the Lutheran World Federation calls its member churches to gather in an assembly to celebrate, renew and plan. The Ninth Assembly will be held in July 1997 in Hong Kong, with a theme that reflects the mission, but centered in Christ. This will be the 50th Anniversary of the founding of the LWf.

## REMARKS

Manifold communication activities remain a central task of the LWF, since they are the expression of the communion between the member churches and strengthen them.

The global challenge of communication needs and information technologies call for a concerted overall planning and guidance of all communication activities of the LWF.

在基督裡 - 蒙召作見證



IN CHRIST - CALLED TO WITNESS

IN CHRISTUS - ZUM ZEUGNIS BERUFEN

EN CHRIST - APPELÉS/ÉES À TÉMOIGNER

EN CRISTO - LLAMADOS/AS A DAR TESTIMONIO

第九屆大會

Ninth Assembly

Neunte Vollversammlung

Nonaesima Assemblée

Nonaesima Asamblea

HONG KONG 7/1997

LWF Ninth Assembly Poster



*Program Committee during the Council Meeting, Geneva, 1996*



## PERSONNEL

### *INTRODUCTION*

The Office for Personnel is responsible for the recruitment of staff and the overall management of all human resource functions of the Federation. As a service unit, it seeks to safeguard and ensure the equitable application of the personnel regulations and policies throughout the organization, both in Geneva and in the international field programs.

### *JOB DESCRIPTION REVIEW AND RECLASSIFICATION*

The process of reviewing job descriptions for Geneva staff was initiated in the autumn of 1994 in cooperation with respective heads of units and departments, and the office developed a questionnaire to guide departments through this process. Positions which underwent substantial changes at the time of the restructuring have been evaluated and, if necessary, reclassified by the Position Classification Committee.

### *GENEVA PERSONNEL REGULATIONS*

Personnel regulations require updating from time to time, both because of changing conditions within the Federation and also because of revisions in the Swiss Code of Obligations and other Swiss laws. The process of reviewing Geneva Personnel Regulations, which began in 1993, was successfully completed in March 1994.

### *FLEXTIME PROCEDURES*

Following the revision of the Geneva Personnel Regulations, work began on the review of the staff flextime procedures. A staff team was created to study the feasibility of implementing a new clocking system through the existing WCC software program.

### *STAFF DEVELOPMENT PLAN*

The preliminary phase of the staff development plan was completed in the autumn of 1994. The Office for Personnel surveyed and contacted a number of area consulting firms and prepared a report for Cabinet discussion and information. Although the Federation has accepted the basic proposal of a staff training plan, financial constraints have not permitted further implementation or action. Nevertheless, beginning in the autumn of 1995 with the installation of a new computer package, LWF Geneva staff have been receiving computer training, and LWF/DWS field directors and representatives, along with DWS executive staff, participated in a two-day management training seminar during the course of their biannual meeting, which was held in Geneva in September 1995.

## FIELD STAFF

The conditions of employment for international field staff were reviewed during the latter part of 1991 and, in the summer of 1993, a review of the remuneration system and country differential index used in the calculation of salaries for international field staff was conducted. Meetings were held with the LWF/DWS directors and representatives, first in Montreux, Switzerland in 1991 and then in 1993 in Arusha, Tanzania to exchange views, not only on these specific employment matters, but also on overall LWF policies as these relate to the international field staff. The personnel policies and regulations for LWF international field staff will again be updated as soon as time permits. In 1995, the field staff manual was reviewed.



*Ethiopia*



*Dominican Republic*





*Mauritania*



*Mozambique*



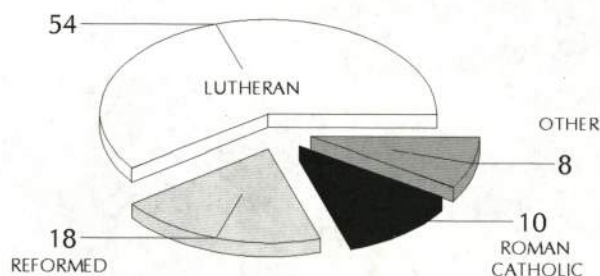
*Former Yugoslavia*



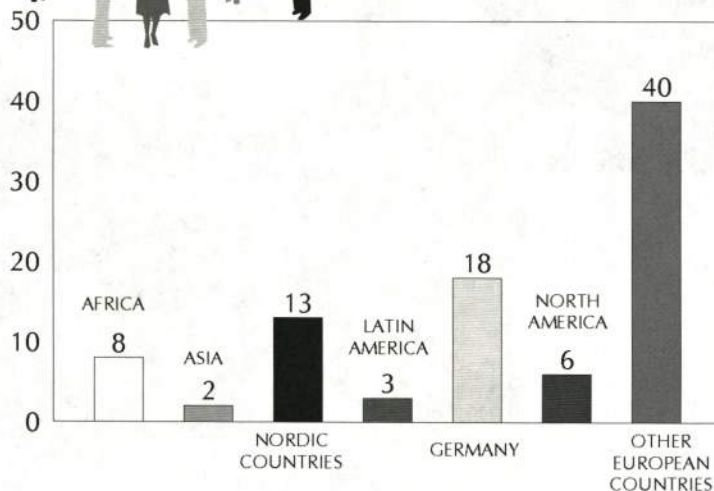
*Bangladesh*

## PERFORMANCE REVIEW

Several models of performance appraisal systems have been collected, including examples of available performance review software programs. However, before the LWF is able to move forward in this area, it is necessary to provide an integrated staff training plan. Adequate funding has not yet been available for this purpose.



*Ecumenical dimension: Geneva staff*



*Geneva staff, as of September 1996*

## STAFFING SITUATION

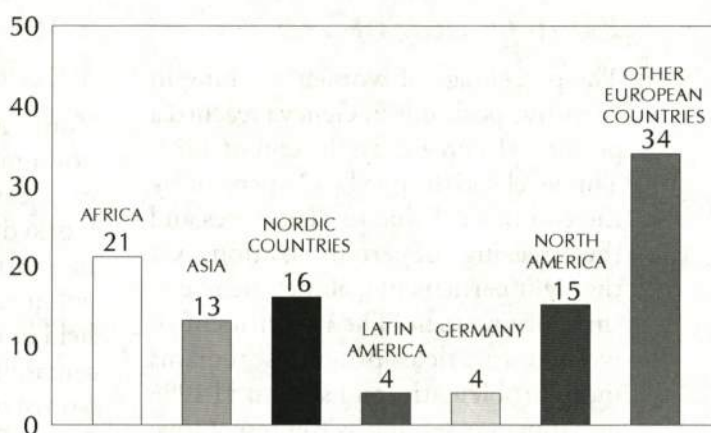
Although approval was given in Curitiba to reduce the Geneva staff from 126 to 105, there have never been more than 97 filled positions in Geneva at any given time during the last seven years. At the end of 1994, this figure had dropped to 93, 18 of which were part-time positions. Several positions remain vacant due to the lack of financial resources. At the time of writing, there are 95 staff and one youth intern working in Geneva, representing 25 nationalities. However, by the autumn of 1996 this will have been reduced to 90 because of the departure of two area Desk executives and the deployment of one area Desk executive in DMD.

Members of the executive staff are recruited primarily from LWF member churches. Most of the support staff are either holders of permanent residency permits or Swiss nationals because of the requirements of Swiss employment law. This accounts for the large number of Europeans represented in the graph below.

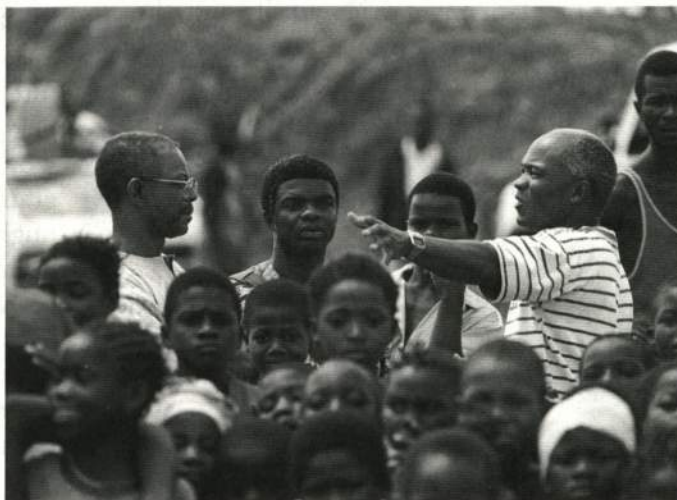


While staff numbers in Geneva have systematically been reduced, the international field staff has steadily increased from 64 in 1980, to 91 in 1991, to 109 in the early part of 1996: 33 nationalities are represented.

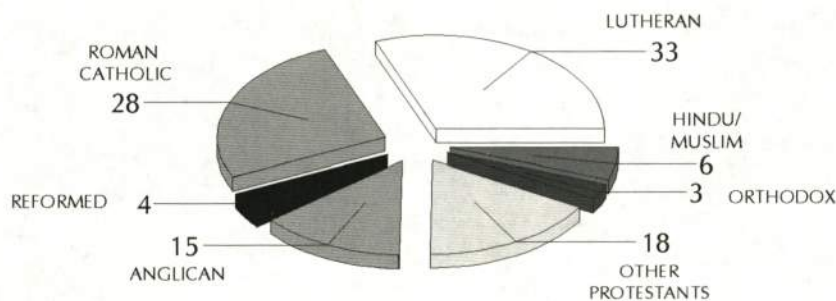
The international nature of the LWF staff also explains its ecumenical makeup. In Geneva, all but three of the executive staff are Lutheran. Among a total field staff of 107, 33 are Lutheran, and there is a wide representation of staff from other Protestant denominations, as well as from the Roman Catholic Church. Because of the employment of former LWF national staff as international field staff, there are currently five Muslims and one Hindu serving in LWF/DWS programs.



*Field staff, as of May 1996*



*Lutheran Church in Liberia provides hope to displaced people*



*Ecumenical dimensions: Field staff*

### **PARTICIPATION OF WOMEN**

The percentage of women working in executive positions in Geneva reached a peak of 41 percent by the end of 1994. This level had dropped to 37 percent by the end of 1995 due to departures and the "freezing" of certain positions. Of the eight permanent Cabinet members, three are women. The recruitment of women for field programs remains more problematic, and since mid-1996 no woman is serving as Representative in a DWS field program. The lack of women in overseas field programs is in large part because there are generally fewer female applicants with training in agriculture, water resource management, or engineering, to cite only three relevant professional categories. In order to encourage the greater participation of women, continuous attention needs to be given to this aspect in our recruitment efforts.

### **YOUTH INTERNS AND VOLUNTEERS**

Youth interns and in some cases youth volunteers serve both in Geneva and overseas. New guidelines have been worked out, which aim at providing a more structured internship program or volunteer experience, and a meeting was held in the autumn of 1995 with representatives from ELCA Lutheran World Ministries Volunteer Program, the North Elbian Church, and the Church of Sweden Aid. Cooperation with field directors and with Geneva departments ensures that such youth assignments achieve their objectives and contribute to a meaningful experience for all concerned. Contacts with member churches and related agencies who can provide interns and volunteers, especially for field programs, will continue, as will the work of identifying more field programs where volunteers and interns might be utilized. It is important that young people from member churches be given the opportunity to participate in the diaconic work of the Federation so they can in turn play a vital role in interpreting the work of the LWF in their home churches or sending agencies.



## RECRUITMENT OF STAFF

Staff vacancies are announced in letters sent to member churches, field offices, related agencies, and LWF national committees. Vacancy announcements contain a brief description of the job and the required qualifications, with a request to forward names of qualified and interested applicants to fill the position. To recruit staff effectively and responsibly a time frame of six to nine months is generally required.

church, related agency, or field office. Attention is given to the registration of applicants with special language skills, qualified women, persons from the Southern hemisphere and from member churches.



*LWF Office for Personnel, Geneva*

For Geneva vacancies candidate applications are normally reviewed and discussed with the General Secretary, department directors, and the Office for Personnel. Applicants are shortlisted and invited for interviews. A recommendation is then made to the appointing authority. In selecting personnel for overseas service every effort is made to find people who can readily identify with the diaconic work of the Federation. The pre-screening of applicants is sometimes done through a member

## GENERAL FINANCIAL SITUATION, 1990-1995

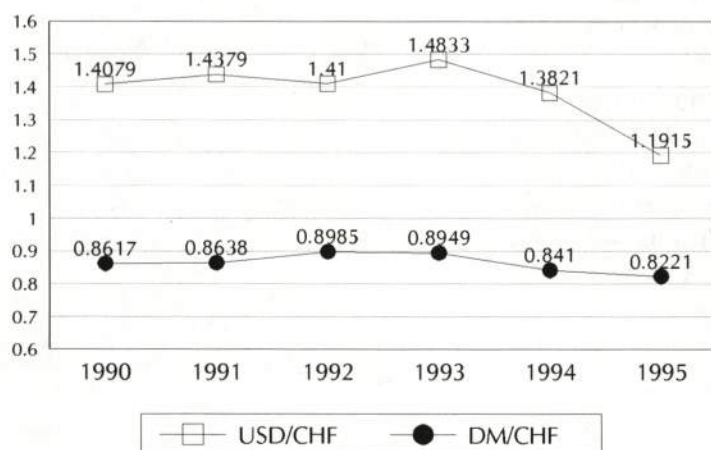
Since restructuring, the LWF has constantly endeavored to consolidate its finances. Over the last six years the LWF income from many member churches has been affected by lengthy recession

and an unprecedented drop in the US dollar against the Deutschmark and the Swiss franc. The weakness of the US dollar against the Swiss franc continued throughout the period. In 1990, the average exchange rate was one US dollar to 1.4079 Swiss francs; in 1995, it dropped to 1.1915, an all-time low average.

This had an adverse effect on the financing of the LWF Coordination Budgets and exerted permanent pressure on budgets. It became impossible to budget modest increases in income and expenditure: the need for consolidation necessitated a reduction in budgets. The following graph illustrates dollar and Deutschmark fluctuations against the Swiss franc. The rates shown are based on the averages obtained during each of the years.

As well as the weakness of the dollar, the other important currencies of member churches in Nordic countries, Germany, and Canada were also very weak against the Swiss franc.

The negative effect on the Geneva Coordination Budget (assessed in Swiss francs) necessitated a policy of strict consolidation on one hand, yet, on the other, the LWF experienced an enormous increase in project and program funds. In 1995, it recorded US\$ 103.5 million receipts for projects and programs, compared to US\$ 62.9 million in 1990, an increase of 64.6 percent



*Average yearly exchange rates 1990 - 1995*



in five years. Taking these two developments into account, a significant increase in productivity is evident.

Restructuring definitely helped the LWF to cope with its financial difficulties. The budget was reduced by 4 million Swiss francs and remained around 16 million Swiss francs.

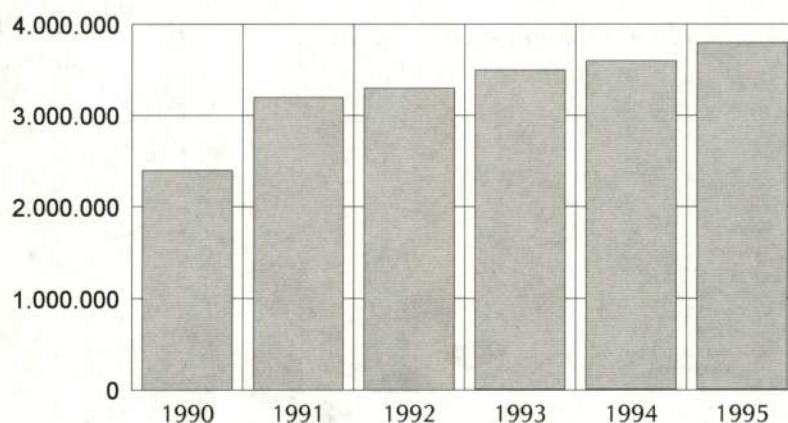
At its meeting in Chicago in 1991, the Council appointed a panel of eminent persons "to look at the total financial strategy and viability of the LWF in the future". The panel met four times, examined the situation, and presented to the Council meeting in Madras a "Report on Financial Strategies" in which it proposed elements for a new strategy: objectives, profiling LWF work, planning, and commitment. The objectives were expressed as follows:

- 1 that the LWF, year by year, lives within its means despite the unpredictability of income from a variety of sources;
- 2 that the LWF give priority to those responsibilities that most effectively can be fulfilled through the distinctive role of the LWF as a communion of churches;
- 3 that the LWF secure support for its budget through multiyear commitments from supporting churches and related agencies;
- 4 that LWF General Reserves be increased to a level whereby financial obligations can be

met in the event of unpredictable circumstances;

- 5 that the LWF seeks cooperation and/or division of labor with other world communions, the WCC, and the Conference of European Churches (CEC).

The LWF has since been guided by these objectives and has sought to implement the proposed measures. Despite all the financial difficulties and restrictions, over the past five years the LWF has been able to live within its means and the General Reserves have increased. The General Reserves are a provision in case of negative cash flow and deficits. The actual level of this provision represents three months of the Coordination Budget. Progress has also been made in improving cooperation with the WCC. The graph shows the development of LWF General Reserves between 1990 and 1995.

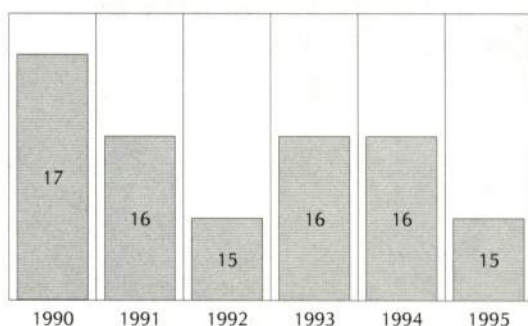


*General Reserves of the LWF,  
in millions of US dollars*

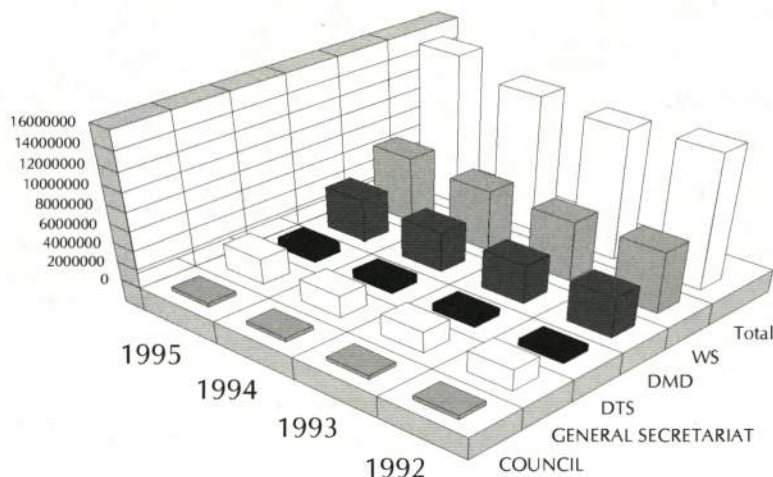
## EXPENDITURE 1990-1995

### Geneva Coordination Expenditures

The total expenditures for the coordination work of the General Secretariat are expressed in Swiss francs. As income remained roughly at the same level throughout the period, budgets had to be established accordingly. They decreased from 20.3 million Swiss francs in 1990 to 15.8 million Swiss francs in 1995. Actual expenditures had to follow suit. During the same period, they decreased from 17.2 million Swiss francs to 15.4 million Swiss francs. New priorities need to be established in light of the changed financial environment. The graph shows Geneva Coordination Expenditure in total.



Geneva coordination expenditures,  
in millions of Swiss francs



Expenditure according to departments & activities,  
in US dollars

Monthly budget comparison reports enabled expenditures to be closely monitored, so that appropriate steps could be taken to ensure that expenditures remained within budget and actual income.

### Total Expenditure According to Departments

The restructuring of the LWF significantly reduced the cost of meetings of legislative bodies of the Federation between Assemblies. Expenditures for Council meetings, which replaced Commission meetings, were substantially reduced. Strict monitoring of travel costs and the move to an in-house travel agency also contributed to this reduction in costs.

The costs of the General Secretariat, the Department for Theology and Studies, and the Department for World Service including the Field offices have been quite stable over the last six years. The difficulties of financing the restructured Department for Mission and Development decreased as the department's work profile became clearer, as it gradually implemented its new regional expression, and as necessary cost-effective policies were introduced.

The graph shows the expenditures by the different activities and departments.



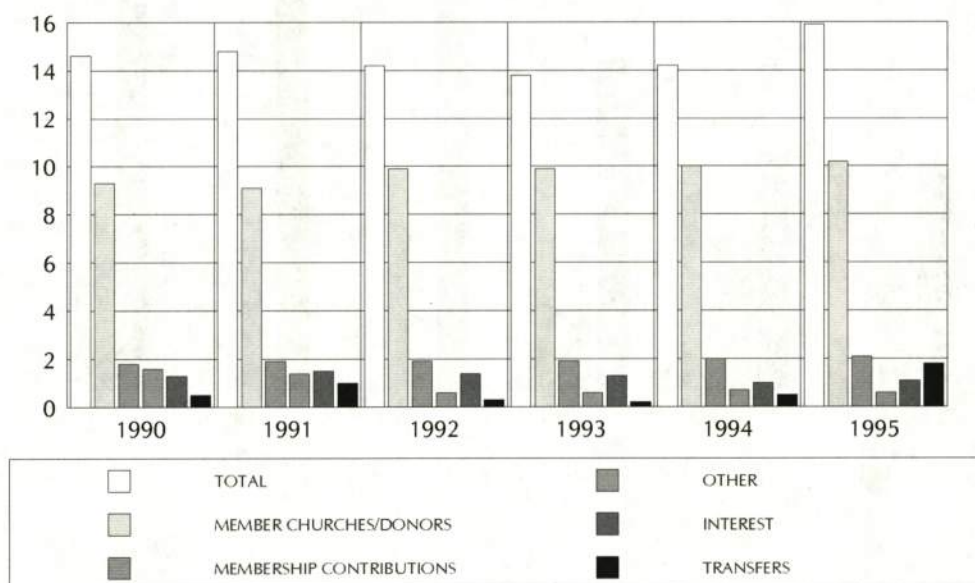
### Categories of Expenditures

Staff-related costs comprise by far the largest percentage of expenditures. Major budget reductions can therefore only be achieved by taking measures to reduce such costs. Other costs relate to travel, office rent and maintenance, EDP, Council and other miscellaneous costs.

### INCOME 1990-1995

#### *Income for the Geneva Coordination Budget and World Service Field Offices*

Total income increased from US\$ 14.7 million to US\$ 15.9 million (an increase of 8,2 percent). While receipts from member churches and donors and membership fees increased, interest earnings and other income decreased. The goal of increasing membership fees as a reliable source of income has been pursued. Income from this source increased from US\$ 1,852,042 in 1990 to US\$ 2,339,061 in 1995 (an increase of 26,3 percent). In a budget consultation new ways of budgeting were discussed, but did not lead to major improvements on the income side, as the overall financial situation in the countries of LWF member churches and agencies did not improve. From 1992, due to a change in accounting policies, income in the "Other" cat-



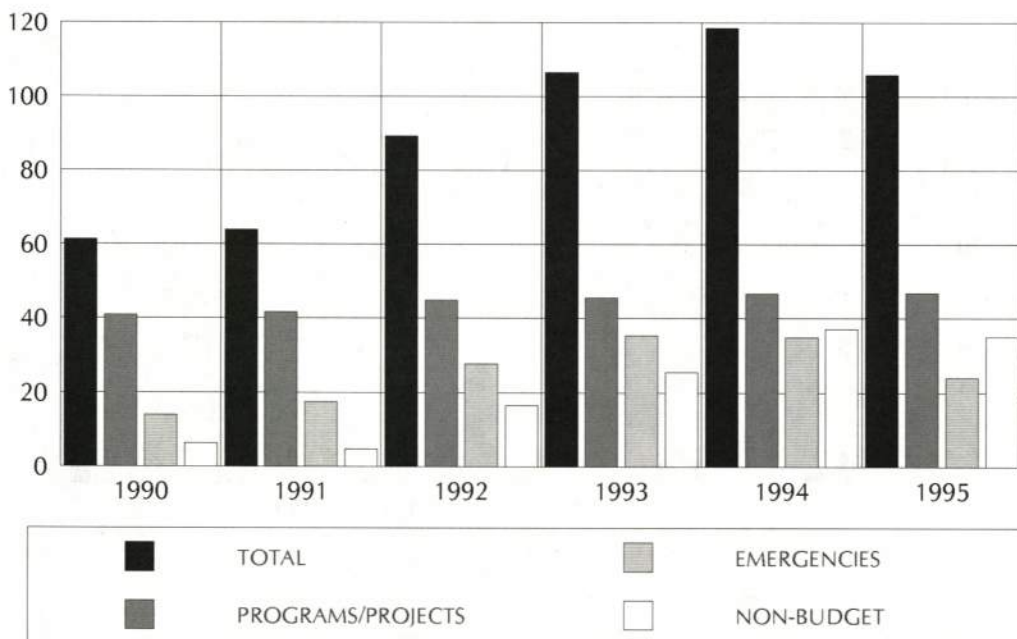
*Geneva coordination budget and World Service field offices, receipts 1990-1995, in millions of US dollars*

egory went mainly to the program budget as income to an exchange and program reserve fund. This is the reason for the decrease in income from US\$ 1.6 million in 1990 to US\$ 0.6 million in 1995.

### *Income for Projects and Programs*

The total receipts for programs, projects, emergencies, and so-called non-budget programs increased substantially during this period. The total amount increased from US\$ 62.9 million in 1990 to US\$ 118.6 million in 1994, and dropped to US\$ 103.5 million in 1995; an increase of 64.6 percent. While income for the Statement of Needs country programs increased slowly but steadily from US\$ 40.9 million to US\$ 46.9 million (an increase of 14.7 percent), income for emergencies increased by 71.4 percent and income

for non-budget programs increased by 443 percent. Such incomes are financed mostly by the main donors of LWF, UNHCR and lately by the EU. UNHCR's use of World Service field offices is on the one hand proof of the solid work and efficiency of World Service operations in many countries, but on the other hand it raises questions about how best to cover the costs of the coordination and administration of this work. Recently concluded negotiations with UNHCR will result in an agreement with NGOs also to cover home-based coordination expenditures for the organizations involved. The development of project and program support reminded agencies not to neglect long-term and community-oriented development programs and projects. The same holds true for mission and communication projects.



*Programs & projects:  
receipts 1990-1995 in millions of US dollars*



## OUTLOOK

The financial situation of the Federation has been consolidated, but is still under pressure of unexpected currency turbulences, which can only be defended to a certain degree through the instrument of the Exchange Equalization Fund. The LWF has and will continue to take strategic account of dramatic changes in the financial environment of member churches. Extrapolating from present trends, it is expected that in general terms the LWF will have to focus all its efforts to concentrate on tasks "which the Federation can do best". In the light of the resources available, further prioritization will be indispensable.

Furthermore, it will be seen as increasingly important to share resources, as the common responsibility of all member churches in the communion of Lutheran churches. All member churches are requested to contribute to the work of the Federation according to their financial capability. Income from membership fees and contributions needs to be increased steadily and reliably over the next years to allow the Secretariat to fulfill the functions and tasks given by the Assembly and the Council. An *ad hoc* committee has looked into the feasibility and prospects for the establishment of an LWF Endowment Fund to make the finances of the Federation less vulnerable. In 1996 the Council recommended to set up an LWF Endowment Fund which will be an additional instrument to stabilize the financial viability of the Federation. It is planned to launch the Endowment Fund at the occasion of the 50th anniversary of the LWF.

### STAFF WELFARE PLAN

The LWF has established a Foundation, which maintains a Staff Welfare Plan with the aim of providing a pension scheme for the employees and protect the employees against the economic consequences of loss of earned income in old age, as the result of disability or death as well as in the event of illness and accident. The LWF Treasurer is the Chairperson of the Board of the Staff Welfare Plan (SWP). The Director for Finance and Administration functions as Executive Secretary of the SWP and administers the Provident Fund as well as the Pension Plan funds in line with the SWP Charter and Provident Fund Regulations, in order to ensure good management of the funds in conformity with Swiss Federal Law and Regulations.

The total assets of the SWP have increased by 24.9 percent, from 37.4 million Swiss francs in 1990 to 46.7 million Swiss francs in 1995. Due to the restructuring, the number of Provident Fund members decreased from 204 in 1990 to 181 in 1992. Mainly because of an extension of field staff in World Service programs only, the number increased to 205 in 1995. The number of pensioners increased from 21 to 24. This is because many co-workers of the LWF serve for a certain period of time and few qualify for a pension. The performance of the portfolios managed by three banks has been quite satisfactory. The average interest rate for the last six years has been 5.9 percent.

The LWF contribution to the Provident Fund of the field staff has seen a considerable improvement. In 1994 and 1995, legal conditions and regulations in Switzerland changed and made a merger of the Provident and Pension Fund necessary. Regulations had to be changed accordingly and adopted by the Board of the SWP and the Executive Committee of the LWF. The new Swiss Laws necessitated an increase in administrative work.



## MISSION AND DEVELOPMENT

### *TOWARDS A HOLISTIC MINISTRY*

The restructuring of the LWF in 1990 was intended to bring coordination and unity of purpose to the organization. The Department for Mission and Development (DMD) was created to embody the concept of holistic ministry, which refers to the nature of the mission of the church in the world, namely, proclaiming the gospel of Jesus Christ and the coming of the kingdom of God in words and deeds. Cooperation, coordination, and consultancy work with Lutheran churches, agencies, and other groups have all been tangibly strengthened.

**DMD**  
coordination  
consultancy  
advocacy

Through DMD, the LWF's primary aim is empowerment:

- (1) empowerment of churches, assisting them in their effort to make the good news of Jesus Christ a reality in the lives of people around them; and
- (2) empowerment of communities, especially society's marginalized and excluded, enabling them to create for themselves a dignified life of peace in justice.



*Church choir, Uhuru Highway Lutheran Church, Nairobi, Kenya*

In order to fulfill this aim, the LWF has tried to facilitate meaningful relationships and efficient cooperation and partnership between the churches in the Lutheran communion. In their long-range planning, staff have focused this assignment into three areas: coordination, consultancy, and advocacy. The *coordination* task entails the sharing and use of resources (spiritual, human, and material) between member churches and their related agencies. The theological and missiological reflections of member churches have been stimulated at consultations and seminars, or by staff participation in events organized at the initiative of member churches.

Essential to the capacity building of member churches are the *consultative* services offered by the LWF and its networks at national, regional, and international levels in such areas as leadership and communication training, and community development. By sharing resources, the LWF has endeavored to assist people to improve their quality of life and to stimulate member churches to become advocates for social and eco-

nomic justice. Member churches have been encouraged to utilize the program/project system to develop long-term social development strategies with a strong biblical base.

Consultancy work with member churches has been complemented by five external consultants with professional expertise in health, rural development, management skills, communication, and church administration. On behalf of the LWF, these consultants have conducted workshops and seminars, primarily in Africa, and, through regular visits, assisted member churches (also in Eastern Europe) to conceptualize, plan, and evaluate a number of programs and projects approved by the Program Committee for Mission and Development and the LWF Project Committee.

Consultative services in conflict resolution are also provided to member churches, a number of which have experienced internal crises for both theological and secular reasons. Reflecting the communion's responsibility to be in solidarity with members experiencing difficulties, pastoral delegations or evaluation teams have visited member churches in Africa, Asia, Europe, and Latin America.

*Advocacy* for justice has been given high priority and emphasis placed on inclusiveness in all projects and programs. The LWF has striven constantly to enable churches to be the voice of the often ignored or excluded groups in church and society.



*Church visitors, Nairobi, Kenya*



## RESPONDING THROUGH PROGRAMS AND PROJECTS

Two Council committees, the Program Committee for Mission and Development, and the LWF Project Committee, have helped in the design of programs and activities to assist member churches. The LWF carries out both program and project activities with churches. Programs are defined as events/activities, involving more than one church, on either regional or global levels, and are screened and approved by the Program Committee. A project is an event/activity involving only one church. Projects may be development, mission, or communication oriented and are dealt with by the Project Committee. The Project Committee reports to the Council through the Program Committee for Mission and Development.

### Program Committee

The commitments and recommendations made at the Eighth Assembly have served as a paradigm for the Program and Project Committees and staff to plan ministries with member churches in their diverse contexts, traditions, and histories. As a response to the needs and priorities of the churches, more than a hundred workshops, seminars, and consultations have been organized.

Outstanding among the issues addressed in these fora were the challenges of developing innovative mission activi-

ties and forms of cooperation; social issues as a result of the urbanization process; ecclesiology and ministries; the process of justice, peace, and integrity of creation; joint mission ventures through the sharing of personnel; health issues (HIV/AIDS); developing human resources.



*Adults learn to read and write, Santo Domingo, Dominican Republic*

The recommendations of the Program Committee have been instrumental in major decisions taken by the Council affecting the life of the Federation. In Chicago, 1991, upon the recommendation of the committee, the Council voted to lift the suspension of membership of the German-speaking churches in South Africa and Namibia. In Madras, 1992, implementation of "regional expression" as well as the "Clear Plan of Action" for Women in Church and Society (WICAS) were discussed and approved. In Kristiansand, 1993, new guidelines for human resources de-

<b>Area Desks</b>	<b>1991</b>	<b>1992</b>	<b>1993</b>	<b>1994</b>	<b>1995-7</b>
Africa	97.000	196.390	528.060	466.000	1.798.800
Asia	222.300	144.260	277.000	295.500	1.098.200
Europe	188.500	236.000	234.100	348.100	900.500
Latin America & Caribbean	20.000	165.000	149.000	207.000	649.200
North America*	46.350	51.350	40.000	-	-
<b>Global Desks</b>					
Human Resources					
Development	1.710.000	1.265.000	1.490.000	1.290.000	3.850.000
Christian Education	142.100	195.950	111.500	179.000	550.000
Youth in Church & Society	224.000	252.120	229.000	206.050	800.000
Women in Church & Society	785.000	279.120	341.050	458.250	1.346.000
Communication Consultancy		-	561.375	390.050	1.008.500
Young Women Leadership			114.250	-	230.000

\* *North America refers to the Ministry among Seafarers*

Table 1

velopment and new approaches for Christian education were adopted. At the same meeting, cooperation with mission agencies in the North was discussed and positions taken concerning violence against women. In Windhoek, 1995, the Council called on member churches to continue to reflect on the ordination of women and to provide pastoral care for those in pain due to their exclusion from ordination.

In 1994, the Program Committee introduced a three-year budget planning process as compared to the annual Statement of Needs (SON). Table 1 shows in US dollars the total amounts approved for 1991-7.

### **Project Committee**

The Project Committee has met 12 times from Assembly to Assembly. In November 1993, the Committee recommended to the Council that its mandate be amended to provide for one meeting per year instead of two. This was approved and implemented as of 1994.

All project applications and other requests for support must be endorsed by an LWF member church and/or by an ecumenical body. Applications are dealt with first by the relevant area desk, which liaises with member churches in preparing requests for submission to the Project Committee. The approval of the Project Committee authorizes the department to seek funding. As part of the long-term planning process, the introduction of a three-year project approval period was accepted by the Project Committee.



From May 1990 to May 1995, the Committee approved the projects enumerated in **Table 2**.

The comparatively higher level of funding for African projects is due primarily to large-scale investments in theological education infrastructures and large-scale development projects for several churches.

The emphasis of development projects has been as shown in **Table 3**.

As different project systems had been operated by various departments before restructuring, in the course of its work the Committee developed standardized requirements for all mission,

281	projects from Africa totaling	US\$	51.181,988
177	projects from Asia totaling	US\$	15.745,224
155	projects from Europe	US\$	9.246,560
264	projects from Latin America	US\$	21.586,968
26	global activities	US\$	1.205,450

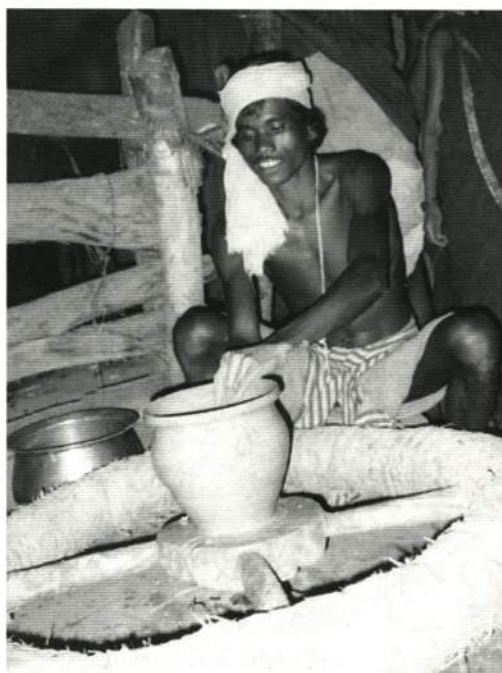
*Table 2*



*LWF staff, Geneva: discussing projects*

● Agriculture	41	projects totaling	US\$	5.952.584
● Water supply/ irrigation	12	projects totaling	US\$	6.365.990
● Comprehensive development	32	projects totaling	US\$	10.191.909
● Infrastructure (roads, bridges, grain mills)	14	projects totaling	US\$	701.975
● Afforestation/ environmental protection	3	projects totaling	US\$	144.580
● Health services (hospitals, nurses' training, nutrition)	60	projects totaling	US\$	13.376.071
● Education (schools, hostels, multipurpose training)	54	projects totaling	US\$	7.205.224
● Communication (radio, mass media, AV-work)	2	projects totaling	US\$	423.530
● Diaconic work (disabled, social centers, rehabilitation)	34	projects totaling	US\$	4.432.465
● Leadership training	31	projects totaling	US\$	4.081.111
● Awareness building, community organization	36	projects totaling	US\$	2.418.678

*Table 3*



*Pottery-making, Orissa, India*

communication, and development projects. Examples include:

- common guidelines for project applications;
- a common project agreement for all approved projects;
- general criteria for DMD projects.

With the acceptance of criteria for small-scale projects (for development and mission), authority was delegated to staff to approve projects with a total cost of up to US\$ 30,000.

The volume of screened and approved development projects is about three times greater than that of mission and communication. This is a reflection of the tendency to channel and coordinate funds for development projects through the department, while considerably more mission-related projects are funded through bilateral partnerships.

The Committee wrestled with the difficult issue of setting priorities for its work, but was unable to reach definite conclusions in view of the complexity of the matter and as it became obvious that individual church priorities often differed from those of the LWF and supporting agencies. In its deliberations, the Committee addressed such issues as self-reliance, interdependence, and sustainability of churches' projects.

The LWF relies on the resources of member churches and their related agencies to carry out its mandate of assisting churches. From 1990 to 1995, the primary sources of funding for the Project and Program Committees' work were as shown in **Table 4**.

	1991	1992	1993	1994	1995
Canada	957.500	453.051	816.676	336.639	436.867
Denmark	343.121	386.544	364.832	215.709	235.028
Finland	1.393.645	1.162.327	973.432	819.431	963.186
Germany	8.714.796	7.541.822	8.803.457	8.943.046	10.184.539
Norway	1.336.378	932.097	878.200	998.433	1.001.310
Sweden	2.746.314	3.975.196	5.073.684	4.385.256	3.831.671
USA	1.591.201	1.722.714	2.120.178	1.996.600	2.182.704
Other donors	219.064	198.497	302.380	144.877	640.891

*Table 4*



## **RESPONDING THROUGH REGIONAL ACTIVITIES**

### **Africa**

The continent of Africa constantly experiences dramatic political and socioeconomic changes which affect the life and witness of the churches. On the positive side, the prophetic voices of the churches were heard in the struggles to end apartheid in South Africa, in support of struggles for national independence in, for example, Namibia, or in national election processes, as in Tanzania. On the negative side, political instability in countries such as Liberia has adversely affected the ability of churches to carry out their mission. Drought and epidemics have weighed heavily on populations already suffering from poverty.

Churches in Africa have a long tradition and experience in developing strategies for mission outreach activities. Through its program activities, the LWF has strengthened and encouraged new mission and communication initiatives among the churches and has provided material and human resources. Joint mission boards were established to assist younger and smaller member churches in Mozambique, Zambia, Malawi, Sierra Leone, and Zaire. They are offered guidance towards self-reliance, as well as consultancy services.

Since the beginning of the 1990s, there has been an increasing tendency to share missionary personnel among member churches. With logistical and some financial help from the LWF, pastors from Ethiopia, South Africa, Madagascar, and Tanzania were enabled to serve in Malawi, Mozambique, Zambia,



*Meeting in Yaoundé, Cameroon, 1993: Theological Education*

and Zaire. Such sharing has also been extended between continents. For example, assistance has been provided for pastors from Brazil to serve in Mozambique. This South-South exchange has strengthened communion in and between LWF member churches in Africa.

The need for more trained personnel, both lay and ordained, in theological education and in leadership has become crucial. Many congregations throughout the continent have been left

without leaders. Some churches do not yet have training institutions. Those seminaries, Bible schools, and lay training institutions which are available are often too small to accommodate large numbers and some require major renovation. Consequently, since 1990 substantial financial resources have been raised to build or renovate facilities in Cameroon, Madagascar, Ethiopia, Namibia, and Tanzania, where churches are expected to assist smaller churches with leadership training. The



*Phebe Hospital,  
Liberia*



higher theological education programs offered by seminaries in Cameroon and Madagascar since 1990 to meet the churches' leadership needs are signs of encouragement. In addition, the Consultant for Theological Education and Leadership Training has played a significant role in providing training at the regional level.

Urbanization in most African countries challenges churches to focus greater attention on urban mission work. Increasingly, Africa is faced with the problem of ruralization of urban centers as insecurity, due to organized crime, has caused an unprecedented rural exodus. Through the work of the Advisory Committee for Mission in Cities and Industrial Areas in Africa, churches have been assisted to face this urban challenge. The Committee has served as a forum for information sharing between churches and as a think-tank to develop a holistic outreach ministry with emphasis on evangelization and on creating awareness of the needs of unemployed youth and women. With the help of small grants, seminars were organized in selected cities to discuss various issues, including AIDS and health-related topics. Local congregations have engaged in various forms of urban mission (assistance to squatters, street children, mission to prisoners, hospitals).

Substantial support has been provided for basic human needs related to health and sanitation, agriculture, wa-

ter, soil conservation, and preventive and curative healthcare, and priority given to projects which address the root causes of poverty.

Churches located in multireligious societies are facing the growing

challenge of finding new ways of equipping leaders and congregations to deal with their sometimes difficult situation

and to live in peace with people of other faiths. The Advisory Committee on Theological Education in Africa has provided opportunities for churches to discuss and develop strategies for theological education. Issues pertaining to Christianity and Islam, contextualization in theology, curriculum development, and accreditation of theological seminaries, among others, have been addressed and strategies developed.

In Africa, as in all regions, churches are assisted, whenever possible, to engage in ecumenical ventures, mainly through cooperation with National Councils of Churches and the All Africa Conference of Churches (AACC). As a rule, guests representing other confessions are invited to participate in LWF sponsored consultations, and member churches are encouraged to participate with other denominations in development projects.



## Asia

Responding to the needs and wishes of the churches, priority has been given to reflecting on the missionary challenges in the region and on creative ways of collaborating to address various concerns.

The ministries and missionary activities of churches are indicative of their desire to witness and share the gospel in their own contexts. Mission outposts and new congregations are increasing, particularly in Thailand, Indonesia, Malaysia, India, and Papua New Guinea. In countries where Islam is the major religion, outreach has been mostly to non-Muslims, for example to tribal groups and other groups of indig-

enous peoples. Receptivity to the gospel has increased, although only slowly in predominantly Buddhist countries like China, Taiwan, Hong Kong, Japan, Thailand, and Korea.

Increasingly, churches in Asia are embarking on joint missionary activities. Some are engaged in mission initiatives in Laos, Cambodia, and Vietnam. In Malaysia, there is a growing tendency to reach tribal villages, especially in the State of Sabah. The Lutheran Church in Korea is starting work among some two million Korean immigrants in Northern China, and churches in Japan, through the mass media and visits, are establishing contacts in Eastern Russia.

In light of these mission opportunities and challenges, consultations and workshops have been held in the region, primarily to address different forms and aspects of mission (Urban Mission Consultation, Osaka, 1990; Asia Mission Consultation, Kuala Lumpur, 1991; Chinese Mission Consultation, Malacca, 1993; Maritime Ministry Seminar, Singapore, 1994).

Positive consequences of the growing cooperation between Lutheran churches in the region, for example in India, Papua New Guinea, Jordan, Indonesia, Hong Kong, and Japan, and their respective mission/church partners, include greater and improved sharing of resources and minimization of overlapping.

A holistic approach to mission and ministry has become the accepted practice of churches with a strong focus on people-oriented development, i.e. their empowerment to become instruments for social and economic change in their own environment. Following the two subregional workshops conducted by the LWF on the "Role of the Church in Community-based Mission and Devel-



*Lutheran Theological Seminary, Hong Kong*



opment" in Madras and Bangkok, 1993, changes in the churches' approach have been reflected in the nature of their projects and programs.

Diaconic and advocacy projects have incorporated the concerns expressed in regional discussions, indicative of the positive responses within churches to promote awareness and create new initiatives. These concerns were the focus of the following LWF sponsored consultations: Gospel in the City Workshop, Manila, 1992; Human Rights Workshop, Hong Kong, 1994; Consultation on Stewardship of God's Creation, Singapore, 1996.

Recognizing that all churches are living in multilingual, multireligious, and multicultural societies, participants in the workshop on Ministry and Church Polity (Taipei, 1995) resolved *inter alia* to develop practicable working models of a church polity appropri-



*Mission consultation on Chinese ministries, Malacca, Malaysia, 1993*

ate to the different Asian contexts and to encourage churches and their partners to continue to move towards self-reliance, aiming at a status of mutual interdependency.



*Regional meeting, Taiwan, 1995*

### Europe

Mission and evangelism are a first priority for the "new" Europe. A number of consultations have been sponsored focusing on the needs of the churches and identifying their priorities after the fundamental political changes at the beginning of the 1990s. The churches have been forced to re-think their working models and diaconic structures. Although there seems to be a common understanding about the need for ecumenical cooperation, at the grass roots level this cooperation and mutual confidence still needs to be strengthened.

Not only have bilateral relations been very helpful for many churches and congregations in Eastern Europe, they have also brought positive responses from traditional "donors". In these bilateral relations, however, there are two main dangers. First, in some cases, there has been a tendency to isolate diaconic projects from church structures, letting them run without coordination, overview, or transparency.

Thus, a project designed with good intentions might become a "state within a state" with more or less closed structures and inner workings. This mirrors the relation between some bigger churches in Western and Northern Europe and their relief and mission agencies, where a better internal coordination system is required. Second, as in other regions, the intentions, working models, and priorities of a project carriers are not always properly respected by their partners.

To foster greater understanding and better working relations between partners, coordination meetings have been organized at regular intervals with bilateral partners and the multilateral ecumenical network, like the Europe units of the WCC, the Conference of European Churches, and the World Alliance of Reformed Churches.

Program and project support has been directed to the Lutheran minority churches in Europe, particularly in Eastern Europe. As churches are now



*Conference of Representatives from Lutheran Theological Faculties,  
Academies and Seminaries in Europe,  
Tallin, Estonia, 1990*



free to expand and develop their work in all areas, a central concern has been to support and coordinate member churches' building and renovation work. Though partner churches and supporting agencies have sometimes criticized this focus on buildings, which are expensive and demand long-term commitment, churches need basic facilities for their congregational work and worship life.

Support for the smaller Lutheran churches in Western and Southern Europe has been mainly in terms of general support for congregational work, though a number of building projects have also been supported. For more than 30 years, the LWF has provided relatively large sums for the support of two Lutheran schools in Italy. Following intensive dialogue with the church, one school has been rebuilt to serve as a multipurpose center for the elderly



*Saldus Christian Ministry Training Center,  
Latvia:  
one of numerous DMD Europe desk projects*

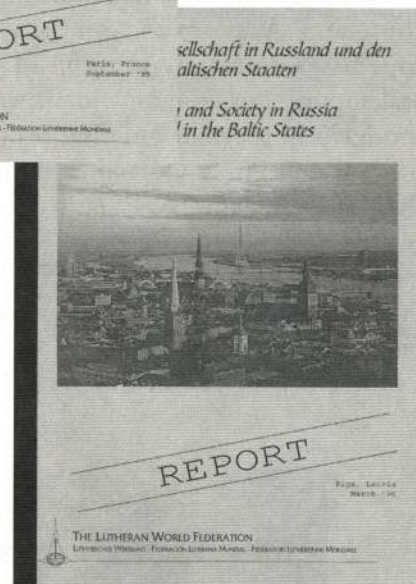
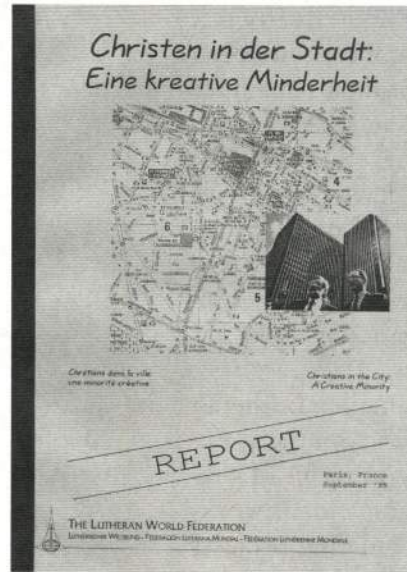


*LWF Coordination Meeting, Vilnius, Lithuania, 1993*

and receives government assistance for its operational costs.

New forms of mission and evangelism in the Western European urban context were addressed in consultations in Sweden (1991) and Paris (1995). Furthermore, a church planting project in a new city in the Netherlands was approved, and the urban mission activities of the Evangelical Lutheran Church in France were supported.

The LWF has accompanied the two member churches in the Netherlands in their negotiations on church union with two Reformed churches. The small Lutheran community in Belgium has also received consultative services concerning its intention to develop Lutheran ministry in its par-



*Logo of the Sixth Coordination Meeting of the LWF for the Lutheran Churches in the Baltic States and the Commonwealth of Independent States (CIS)*

ticular situation. Furthermore, through project support and consultative services, the LWF has tried to promote the integration of ethnic Lutheran communities within their local setting, e.g. the Malagasy and Chinese Lutheran Churches in France.





*Consultation on Lutheran Identity, Ecclesiology and Ministries.  
Managua, Nicaragua, 1994*

### ***Latin America and the Caribbean***

In most countries, the military has progressively given way to civilian society. Increasing unemployment and reduced social welfare programs are among the negative consequences of economic structural adjustment programs imposed by the World Bank and the International Monetary Fund. Such things as education, health, social security, and housing no longer fall within the state's area of responsibility, with the result that more than 150 million people now live in extreme poverty. Social democracy, regained at the end of the 1980s and early 1990s, is threatened with failure.

The 14 LWF member churches and some of the recognized congregations, particularly the Peruvian Evangelical Lutheran Church, are directly affected by the current socio-economic degradation and are unable to be financially self-reliant. The hitherto affluent Lutheran middle class are among those most af-

ected by economic decline and, increasingly, are unable to maintain their financial contributions to congregations and/or church central offices.

The religious face of the region has changed in the space of one generation. Today, about 15 percent are Protestant. Researchers assert that evangelical Protestantism is "the most important movement changing attitudes in contemporary Brazilian society, especially in the poorer strata". Although the mainline churches, particularly the Lutherans, Methodists, Baptists, and Presbyterians, continue to be strongly represented among the Protestants, 90 percent of the new churches are Pentecostal.

Discussions on the mission tasks of member churches have been initiated, leading to an internal process of social transformation. Churches have developed creative ways for mission outreach among the poor in urban and rural areas, and participate actively in campaigns against corruption and violence. They have been accompanied by pio-

*Latin America  
Lutheran Con-  
gress, La Paz,  
Bolivia, 1992*



neering development projects and social work oriented towards people's participation, protection of the environment, community preventive healthcare, and community trade networks.

Discussion has been promoted among member churches on the issue of ministry and ministries, and some churches have been encouraged to diversify their ordained ministry according to their needs and specific situation

and to find alternatives to the strong "pastor-centered" model. As a result, other ministries, such as those of diaconic workers, evangelists, and catechists, have been given greater recognition. In order to maintain a minimum of commonly agreed standards and praxis in the field of recognized ministries, and to promote the exchange of human resources at regional level,



churches have had to define their understanding of vocation, the length of theological training required, ecclesiastic practice, criteria for the evaluation of candidates, and the meaning of ordination as a basic necessary step for the ministry. Consequently, theological and pastoral education had to be upgraded and adapted. The LWF has assisted in the institutional capacity building of the churches.

A series of workshops, seminars, and consultations has been organized to encourage the churches to reflect on and address the following issues: Lutheran Identity, Ecclesiology and Ministries (Managua, Nicaragua, July 1994); Mission to Migrants (Quito, Ecuador, March 1992); Urban Mission (Porto Alegre, Brazil, July 1993); Mission and Development, Justice, Peace and Integrity of Creation (Porto Alegre, Brazil, September 1994). This last consultation resulted in a basic acceptance by member churches of the interrelatedness of this concept and a commitment to develop new methodological approaches for their ministries, which would enable them to respond to the needs of socially and economically disadvantaged populations.

The LWF's work in Latin America and the Caribbean has been ecumenical in nature. In Guatemala, for instance, the LWF has played a leading role in the ecumenical accompaniment of the peace process. There was close cooperation between the LWF and CLAI in the Consultation on "Churches and Indigenous Peoples" held in Santa Cruz de la Sierra, Bolivia, in November 1995. This was a successful experience and led to

closer collaboration. In the same way, participation in CLAI's Third General Assembly, held in Concepcion, Chile, in January 1995, facilitated the harmonizing of the LWF's working perspectives on regional issues and CLAI's concerns.

The fact that 95 percent of LWF member churches in the region are members of CLAI, coupled with Lutherans holding important positions in the CLAI structure, has provided positive impetus for close cooperation and mutual enrichment.

## GROWING EVER MORE TOGETHER: INCLUSIVENESS

### *The Vision of an Inclusive Communion*

Inclusiveness implies that nobody feels excluded, that every aspect of the life of the church is open to people of diverse backgrounds. In the Preamble of the Message of the Eighth Assembly, it is stated that

*We do not everywhere have that visible unity between our churches to which we are summoned: full inclusiveness – between women, men, youth, ordained, regions, cultures – remains a goal. If our communion is to prove faithful... we must grow ever more closely together.*

In view of this, the commitment was made “to intensify our efforts to be a sign of an inclusive communion in the world”.

As early as the first Assembly in Lund in 1947, concern was expressed about representation. A delegate from India led the debate, questioning not only the “pejorative anonymity” where churches outside Europe and North America were referred to as “younger churches”, but also the imbalance of power. Nordic, German, and North American churches were allocated large numbers of delegates to the Assembly and places on the Executive Committee. The first LWF Constitution was debated and amended accordingly. This willingness of the LWF to reform itself seems to be a mark of its identity.

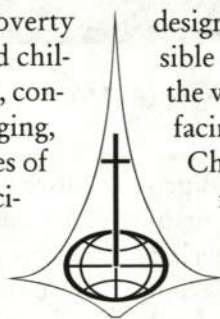
In the LWF’s present structures and programs, doors are definitely open for “younger churches” and lay persons and for some women and youth. Though indigenous peoples, people with disabili-



*Church Leaders’ Consultation and LWF Council Meeting, Geneva, 1994: (from left) Bishops R. Köhn (Norway), A. Larson (USA) and M. Jepsen (Germany)*



ties, the elderly, and children are more visible, they still stand knocking at the door. Some women are still excluded from the ordained ministry; doors are still closed to some men, women, and youth in the sharing of power in decision-making fora, to people with different sexual orientations, and to those whose voices are silenced by poverty, illiteracy, language, and violence. The Curitiba Assembly asked specifically that efforts towards inclusiveness take account of inclusive language in worship, poverty and violence against women and children, the values of young people, concerns for the disabled and the aging, and participation of all categories of people in power sharing and decision making. The LWF has made concerted efforts to follow up on the implementation of the commitments to inclusiveness. Its advocacy work has included both speaking on behalf of the marginalized, as well as creating possibilities to empower the marginalized to speak for themselves.



Staff have worked closely with churches on this unfinished task. Through visits and correspondence, dialogue and consultations, churches have

been encouraged to make their delegations inclusive; to include in their requests for funding projects which address the needs of the marginalized; to develop and use the leadership potential of women and young people, and to present deserving candidates, both men and women, for LWF scholarships; to design buildings which are easily accessible to the physically disabled; to be the voices of children, especially those facing death threats; and to provide Christian education that meets the needs of different groups. Priority has been given to projects and programs which help to raise awareness and deepen people's understanding of the root causes of existing injustices. The following examples highlight programs designed to make this vision of an inclusive communion a reality.



*Reestablishing education in a wartorn primary school, Liberia*

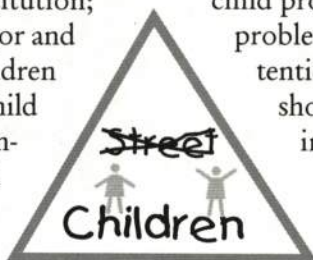
### Children

Churches have had projects and programs relating to children for many years. They have included the development of resources and leaders for Sunday schools, orphanages, special schools for children with disabilities, and rehabilitation centers for children and youth.

The social concerns of children were highlighted globally by the UN World Summit on Children held in New York in 1992. The UN Convention on the Rights of the Child, adopted by world leaders, challenged governments and civil societies to work diligently in many areas, including maternal and child health; child drug and alcohol addiction; child prostitution; child pornography; child labor and slavery; children in war; children on the streets; violence and child abuse in the family. Additionally, UNICEF highlighted the plight of the girl child, pointing out that gender

discrimination often begins before birth in countries such as China and India, where amniocentesis is practiced to determine the sex of an unborn child with a view to aborting girls.

Many of these concerns have been discussed in member churches in various programs and projects. The plight of street children in Latin America was addressed in a workshop on human rights in Santiago, Chile, in 1995. The practice of circumcision on girl children was deplored at various meetings in Africa, including the African Church Leaders' Meeting on Communion in Nairobi in 1995 and several women's meetings. Member churches identified child prostitution and child labor as problems requiring their urgent attention at the Subregional Workshop on the Role of the Church in Community-based Development and Asian Women's Consultation (Bangkok, 1993) and the





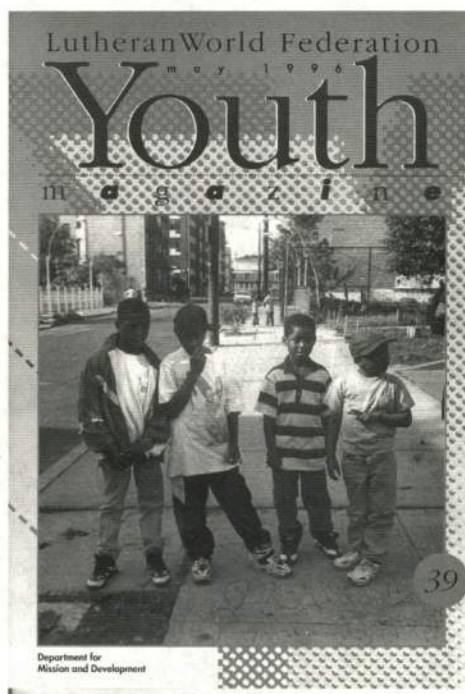
Asian Human Rights Workshop (Hong Kong, 1994).

The plight of children in many Eastern European countries, such as Romania, has not gone unnoticed, and member churches' projects advocating for their welfare have received support. In 1995, the LWF Council welcomed the Program Committee for Mission and Development's lifting up as a special concern the church's responsibility for the nurture of children.

The LWF's women's networks and regional coordinators in Africa and some women leaders at national level have begun advocacy programs among church women to increase their awareness about cultural practices that affect the health of children and women. These include various forms of taboos, initiation rites, and rules of etiquette that prohibit the development of children's mental capacities. High profile has been given to ministry to children and an edition of *Youth* (1996) was devoted to the plight of children.

### Youth

Participation of youth in decision-making processes has been an important issue since youth work began in the LWF. While the situation in LWF's member churches still needs improving, substantial progress has been made in its organizational structures. The LWF Council, elected by the Assembly in Curitiba, has seven youth members, representing 14 percent of the Council's total membership of 49. Pre-Council workshops, organized prior to the annual Council meetings, are among the instruments developed to facilitate and strengthen young people's meaningful participation. Specific themes are identified by young people and examined critically. In 1993, for example, the



workshop focused on models for youth representation and participation.

The *Youth Directory*, published in 1992, gives basic information about contacts, projects, and the structure of youth work in LWF member churches. A list of youth contacts in member churches has been compiled and is used to communicate information about Youth desk activities to the youth constituency.

In the final document of the 1990 Youth Pre-Assembly Consultation, concern was expressed about youth and AIDS, about the "prejudice regarding this question", and about the marginalization of HIV-positive people in society. One response to this concern was the organization of a Workshop on HIV/AIDS Education in 1993 with the WCC Youth Team. The production of the leaflet *Youth - AIDS, Why We Care*, with text prepared by the participants and produced in several languages, was





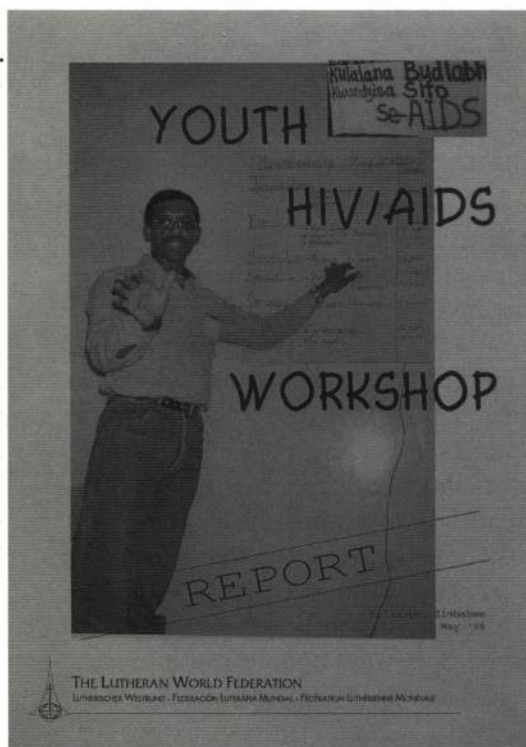
*AIDS Youth Workshop, Windhoek,  
Namibia, 1993*

the challenges of inter-religious dialogue, social and spiritual counselling among the travellers who seek meditation, and introductory courses offered by various organizations.

The youth internship program offers ongoing leadership development for young people. The program enables young people to spend up to a year in Geneva. This allows interns enough time to get to know the LWF and, particularly, the area to which they are attached for learning experience. Between 1991 and 1996, eight young people (five women and three men) from member churches served as interns in Geneva. They were from the Evangelical Lutheran Church in America (ELCA) (attached to IAHR), the Evangelical Lutheran Church of Schaumburg-Lippe in Germany (attached to WICAS), the Basel Christian Church of Malaysia (attached to the Human Resources Development Desk), the member churches in Slovakia, Denmark, and Colombia (at-

a specific outcome of the workshop. The leaflet, used as a discussion starter, gives a comprehensive impression of the complexity of HIV/AIDS-related issues. In addition, a resource book, *Making Connections – Facing AIDS*, was initiated and later published jointly by the LWF and the WCC.

Churches, particularly in Western countries, are increasingly challenged by the attraction of youth to “Eastern” religions. In 1993, a study tour was organized to Thailand and Nepal for 11 young people from 11 Western countries to look into the growing Western-oriented Buddhism in some Asian countries and to reflect on the challenges it presents to churches. The group learned about





tached to the Youth Desk), the Evangelical Lutheran Church of Latvia (attached to OCS), and the Evangelical Lutheran Church in Southern Africa (attached to DMD's Implementation and Monitoring Desk). In addition, a young woman from the Evangelical Lutheran Church in Namibia was enabled to serve as an intern in the Office for World Community in New York, which works both for ELCA and the LWF on UN matters.

The most comprehensive youth program was the three-year global leadership development training for young women (1994-6). A total of 44 women aged between 25 and 40, nominated by their churches, were invited to Geneva for introductory training in 1994. For two years thereafter, they were assisted in their own regions by being enabled to participate in the life of their churches, ecumenical movements, and LWF-organized events. Some of the women were given the opportunity to attend international events relating to their chosen area of development, and some were enabled to acquire English language skills in addition to whatever dominant international language they already possessed. They are ready and willing to serve when called upon. It has been suggested that this kind of program should be repeated, for both men and women. As this was a pilot program, the LWF will take note of comments from churches before any decisions are taken.

### Women

The commitment contained in the Message of the LWF's Eighth Assembly (Curitiba, 1990) to

*work out a clear plan of action in every member church which fully expresses the equality of men and women within the life of the church and enables the churches to benefit from the potential which women are able to give to all areas of church life*

has undergirded the LWF's work for the past seven years. Between 1990 and 1992, research was undertaken among women in member churches to establish what issues were considered important for the LWF's plan of action. Six areas of concern emerged, namely:

- equipping women for full partnership in the life and mission of the family, church, and society through the promotion of leadership development;
- focus on issues of justice for women with special attention to poverty, violence, racism, illiteracy, militarism, refugees, migrants, foreign workers, prostitutes, HIV and AIDS victims, widows, and girl children;
- promotion of education for women, including social, political, economic, environmental, and theological analysis;
- exposure of violence against women in the home, society, under political and economic structures, institutions, and systems;
- promotion of theological education for women;
- promotion of women's perspectives in theology in member churches.



Based upon these responses, gender-based LWF program priority guidelines, published as *A Clear Plan Of Action*, were presented to the LWF Council in Madras in 1992 through the Program Committee for Mission and Development. The Council adopted the plan and requested member churches to develop their own plans, initiate studies and action which motivate people to change, find ways to monitor and evaluate their progress towards the inclusion of women, and designate a person to serve as liaison on women's concerns between the church and WICAS. At the same Council meeting, a historical study was presented, which recorded the LWF's efforts over 20 years to include women (1972-92). The study is published as *The Continuing Journey*. These Council actions have ensured a very intensive communication process

between women in member churches and the LWF.

In considering all the aspects of this work and that of regional and national networks, certain areas emerge that have been very important to women globally and regionally within these past seven years. All regions have addressed frequently and intensively the question of violence against women. In 1993 and 1994, upon the recommendation of the Program Committee for Mission and Development and the Standing Committee for International Affairs and Human Rights, the Council passed resolutions urging member churches to oppose all forms of violence against women, to educate their members on the pervasiveness of this issue, to care for the victims, and to find ways to change the perpetrators of such violence. The Council also asked churches



*LWF Leadership Training Program for Young Women, Bossey, Switzerland, 1994*





*International Consultation on Women, Geneva, 1995*

to work with the UN and NGOs on these matters and support women's groups actively engaged in breaking the silence over this deep-rooted problem. These decisions were communicated directly to women in networks and the support of the Council has empowered their advocacy work.

The question of theological education for women and the churches' reception of women's theological perspectives have received attention globally. Although in some regions the emphasis has been on equipping women with theological education as a means of enhancing their participation in the communion, the lack of women teachers in Lutheran seminaries is frequently lamented. Reports indicate that there are less than a handful of Lutheran women in the churches of Africa, Asia, and Latin America prepared with higher degrees of specialization to teach theology and participate in ecumenical dialogue. The LWF conducted a survey which revealed that only three women with doctoral degrees in theology were teaching in Lutheran seminaries: one in Brazil, one in Madagascar, and one in India. Though there are a few more with mas-

ters degrees teaching in various places, the overall situation remains very poor. Despite this, the LWF's funds for women's scholarships for theological studies are still underutilized by churches. Although women in churches are constantly asking the LWF to find ways for them to have direct access to scholarship opportunities, the problem remains unsolved.

Ordination of women continues to be a sensitive issue and has been addressed in several LWF-sponsored consultations. There has been strong affirmation for those churches in Africa and in Asia which have taken the decision to ordain women since the LWF's last Assembly, and the decision of some Lutheran churches to have women bishops was celebrated globally. Yet, despite these positive steps, it is regrettable that calls for the ordination of women in all member churches by both the Seventh and Eighth Assemblies have still not been heeded in some churches. This pains the communion. Of particular concern to the whole communion is the trend in some Lutheran churches to discontinue women's ordination. In 1995, the Program Committee for Mission





*Women in leadership positions: church president in conversation with faculty professor*

and Development discussed this situation in detail. Upon its recommendation, the Council passed a resolution reaffirming the ordination of women and asking LWF member churches to provide space for women pained by their exclusion from ordination to express themselves. In May 1996, the LWF facilitated such a forum by organizing a meeting of European women theologians in Latvia. One of the objectives of the meeting was to show solidarity with Latvian women theologians excluded from ordained ministry.

Between 1990 and 1991, opportunities were offered to Lutheran women in all regions (except North America) to reflect on and contextualize their theology under a common theme: "Women in the Lutheran Tradition". An international conference of Lutheran women took place in 1991 in Finland. Regional networks of Lutheran women theologians were initiated at the international gathering and facilitators chosen by participants from each region. These networks have functioned well and have become models for the possible sharing of power and responsibilities.

Other programs to empower women had specific regional, national, or church emphasis. Staff have worked directly with regional coordinators and leaders of women's work in member churches, who, in turn, took up the issues, translated them into their own context and structures, and reported to the LWF on what they had done. Regional themes were often facilitated. In Africa, the emphasis was on economic literacy and leadership development. Both the development and the leadership consultants in Africa contributed to this process. Development and the human rights of women and children received attention in Asia, where the issues were incorporated into program and project work. In Latin America, the emphasis was on pastoral work with women, self-esteem, and women's human rights. The presence of women in the leadership positions of projects submitted to the LWF was ensured. In Eastern Europe, the emphasis was on Christian education, networking, and program planning. The LWF supported the new work of women in Eastern Europe, often interpreting the various languages and the implications of women's work to the total work of the churches in the region.

Soon after the Fourth World Conference on Women held in Beijing, the LWF International Consultation on Women (ICW) took place in Geneva in October 1995. This marked a turning point in the work of the Federation. It was the beginning of an onward journey to a gender-based approach which will focus on both women and men, rather than considering women in isolation. The 165 participants, both men and women, made suggestions to guide the churches in their task of incorporating the Beijing agenda into their work.





The report of the consultation, *We are Witnesses*, spells out very clearly the principle of shared power and responsibility between women and men at home, in the work place, in the church, and in the wider national and international spheres. Equality between women and men is a matter of human rights, a condition for social justice, and a necessary prerequisite to peace and development, according to the Beijing platform. The LWF platform for action sees a partnership of women and men as grounded in the justice of God. It calls upon churches to read the Bible from

*International Consultation on Women, regional groups, Geneva, Switzerland, 1995*

the perspective of the excluded, among whom are women, and to discover and embrace God's universal love for justice for all and Christ's option for those on the fringes of society.

### Family

The ICW highlighted concerns about the growing diversity of family forms and the changing needs of the family. Divorces and desertions are increasing. The number of single-parent families is rising, while the number of family support networks is falling. Increasingly, women, who used to be at the center of the home, are taking up employment outside, while men are challenged to share in family and household tasks, to be a "family father", and to discard the traditional image of the "breadwinner", which for many no longer holds. This area of inclusiveness represents major challenges for member churches throughout the world and is addressed in the Global Study on the Ministry of Teaching undertaken by the LWF.



*Bringing generations together, Canada*

### Persons with Disabilities

*How the person with disabilities is treated by the world is a matter of fundamental human dignity and right. How they are treated by the church is a matter of faith. Being inclusive will not merit God's grace, of course, but it will be a sign of whether the faith professed is a living faith or a dead faith.*

(LWF Disabilities, 1989)

Prior to the Eighth Assembly, a program had already been developed in the Department of Studies to assist those who work with persons with disabilities in LWF member churches. Over the years, the program has provided support for training opportunities, publications, and consultative services for the maintenance of a databank on disabilities. The findings of an International Workshop, held in 1989, and the information provided by the brochure *LWF Disabilities*, published in English, German, and Spanish (1989-92), continued to inform the program in subsequent years.

At the Curitiba Assembly, participants and visitors with disabilities asked for specific information about disabilities in member churches in terms of statistical research that would identify:

- the number of disabled pastors serving in LWF member congregations;
- the number of other staff who are employed and work in member churches of the LWF;
- the environments accessible to persons with disabling conditions in church-related institutions and church buildings and facilities.





*Blind students in Madagascar make effective use of available media*

This research is not yet completed, but it will be incorporated into the databank on disabilities mentioned above. Emphasis has been placed on consultative services and close cooperation with counterparts in the WCC.

### *Indigenous People*

The Message of the LWF's Eighth Assembly contained the commitment "to give all possible moral, political and material support to indigenous peoples. In consultation with them we will undertake activities which contribute to overcoming their marginalization and exploitation".

Shortly after the Eighth Assembly, Latin American women, at a regional planning meeting in Curitiba, Brazil, in 1991, called for affirmation of indigenous wisdom, medicines, and methods

of living with nature. The UN Decade of the World's Indigenous People has stressed the urgency of the needs of indigenous peoples who, previously, did not feature prominently in the work of the LWF. In response, a Consultation on the Life and Contributions of the Indigenous Population was held in the Philippines in 1995. The plight of tribals, dalits, and other groups of indigenous people were addressed, and the churches alerted to the need for more training for and greater involvement of indigenous people in the ministry, community, church, and nation-building. A similar consultation was organized in Bolivia in 1995, focusing on the land problems and economic marginalization of indigenous South Americans. As an indigenous male participant in the LWF's International Consultation on Women pointed out, though indigenous peoples are often marginalized, some indig-

enous cultures practice marginalization themselves, particularly as far as women are concerned. Such women experience layers of injustice and warrant greater attention.

The LWF has enabled a number of women and men to attend UN and NGO initiated events connected with the Decade of the World's Indigenous Peoples. An indigenous young woman from Malaysia spent a year (1993) as an intern. During her tenure, she visited and influenced a number of member churches and youth groups, and the Federation as a whole. On her return home, her church gave her, among other responsibilities, the task of editing a church newsletter about the concerns of indigenous people.



*Indigenous people  
from Colombia  
and Paraguay*



### Regional Expressions

The issue of regionalization was on the agenda of the LWF long before the debate on restructuring started in the mid-1980s. In Curitiba, a new structure was approved which provided possibilities for regional expression rather than regionalization. The LWF has facilitated dialogue with member churches in each region to determine in which ways they wish to promote a visible and active regional participation of the churches in the *communio*. This "program" was not intended to promote a fragmentation of the Federation, but to bring churches in the same region together to express vividly the communion that they already had and, through

and promote closer cooperation for mutual empowerment and witness through service. The churches in Latin America have decided to use their ecumenical connections and the Confer-



*The LWF Regional Expression  
Officer in Africa*



that regional expression, a global expression of communion.

Discussions with member churches in each region have been rich and insightful, and each region has reached its own understanding of the regional expression of communion upon which it wished to embark. Member churches in Africa and Asia have opted for the establishment of regional offices. In addition, given the communication problems within the African continent, member churches in Africa saw the need to form subregional committees for Eastern, Southern, and Western Africa to facilitate a sharing of experiences



ence of Presidents and Bishops, which meets regularly, as fora to strengthen the regional *communio*. Given that Geneva is in Europe, member churches felt that to establish another structure would not be economical, and, therefore, the use of existing fora and networks was the best way to proceed for

the time being. As for the North America region, discussions are underway. In 1995 and 1996 the Program Committee for Mission and Development/Council received progress reports from all regions.

While affirming each region's decisions, the Council urged that the process of formulating such expressions be widened to involve the whole Geneva Secretariat. It also requested the continued monitoring of the financial implications of each decision and the implications for the workload of the Geneva Secretariat as staff were deployed to the regions. One staff member was deployed to the region of Africa in 1996.

Other forms of regional expression are the various networks that support the work of women, youth, and communication.

### *Mission Forum*

In response to the Program Committee's request to specify ways to enhance cooperation between mission organizations in the North and the LWF, a meeting was convened in April 1994. The diversity of the structures and the contexts of mission societies in the North was noted. The need for integration of church and mission in certain countries was underlined. It was suggested that the LWF communion might provide assistance to reflect on and articulate expectations, taking into consideration ecclesiological dimensions.

Though both mission and development agencies were considered arms of the church, frequently they developed independently without consultation with the church either in the North or in the South. Additionally, some mission societies had closer relationships



*Confirmation of adults: frequent in Eastern European countries after political changes of 1989*





*Confirmation in Piešťany, Slovak Republic*

with partner churches abroad than with their home church, and very often the churches in the South had little knowledge of the spiritual life, theology, etc. of the home churches of mission societies. While relationships between mission societies and churches in the South required attention, it was suggested that relationships between mission societies and their home churches also be addressed. The hope was expressed that the LWF might encourage similar fora in other countries.

### ***EQUIPPING GOD'S PEOPLE***

The Eighth Assembly emphasized fostering human development, equipping God's people through education and training to carry out "ministries faithful to the fundamental task of the church to participate in God's mission to all creation". The LWF, in pursuance of this assignment, works with member churches in developing and implementing programs of Christian/theological education, leadership training, and communication to strengthen their ministry. Furthermore, it has worked with churches in many regions to promote education and training for human rights and democracy.

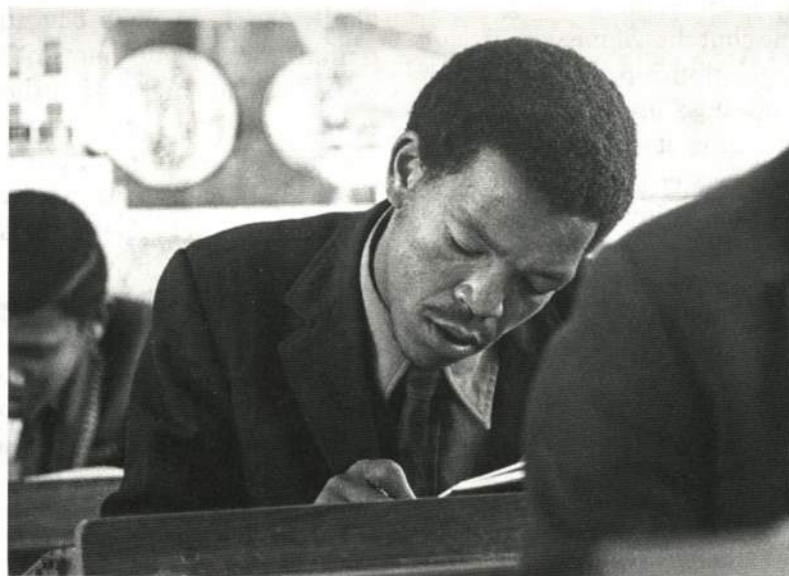
### *Christian Education*

Christian education is a deliberate, organized, and sustained effort of the community of faith which enables persons and groups to grow in Christian faith and love. It is a living experience that affects people's ways of life and how they respond to everyday life. Christian education is, in the first place, a dimension of a community life (in a family, a group, a congregation, etc.). With this understanding, the LWF has continued to reflect and act upon matters related to Christian education. In cooperation with staff, a global network of educators implements regional programs and research.

Two global studies of major importance have investigated issues related to education in the church: the Global Study on Confirmation Ministry and the Global Study on the Ministry of Teaching. Both studies were conducted in a participatory fashion, involving a

network of over 200 educators throughout the world. The research on confirmation ministry involved particularly the ministry and voices of Latin American, Asian, and African churches and can be regarded as a contribution from member churches in the South to the Lutheran communion. The study was published in the LWF Documentation series. Linked to it is a handbook of methodology in confirmation ministry for use in congregations. The LWF has enjoyed excellent cooperation with a team of international educators in conducting this study. The Global Study on the Ministry of Teaching is nearing publication.

The LWF has worked continuously with church educators to encourage them to help learners develop critical thinking to address issues related to war, violence, injustice, oppression, sexism, racism, and issues related to economic and political inequalities. This has been done in several ways, including intro-



*Student participating in a Christian Education project*



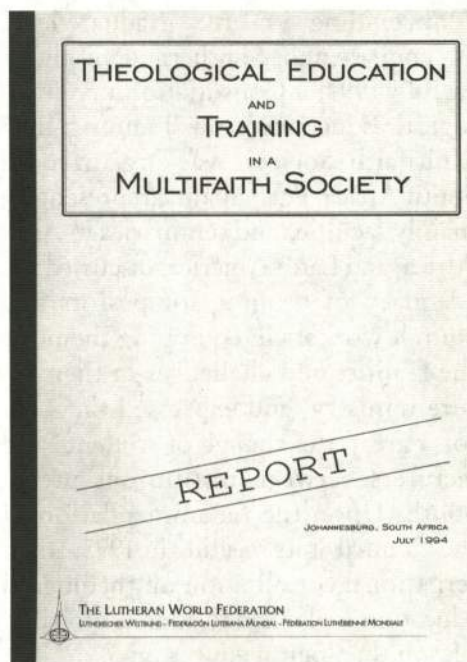
ductions to media literacy to enable people to better understand visual images, which is becoming as important as print literacy. Learners must be empowered to analyze critically, accept, or reject media messages which affect their values and world view. In today's context, equipping people to lead their lives in dignity is considered an important part of Christian education.

### *Theological Education*

The LWF "assists... member churches in developing programs of Christian education/theological education, which are fully responsive to the needs of church, society and nation". A Staff Working Team on Theological Education (SWTTE) was established to coordinate and strategize theological education concerns and to serve as an advisory body to the General Secretary.

To strengthen theological education regionally, The LWF supports the Advisory Committee for Theological Education in Africa (ACTEA) and the Advisory Committee for Theological Education in Asia (ACTEAS), formerly known as the Asia Program for the Advancement of Training and Studies (APATS) Central Committee. Among the Committees' activities is the review of seminary curricula, and the unified accreditation of African seminaries is being developed. The ongoing discussions at regional level on contextual issues in theology are gradually influencing the training offered by seminaries.

Through consultations and workshops at seminaries, the LWF has advocated for communication to become an integral part of theological formation. The LWF works with member churches and theological institutions for the incorporation of women's perspectives into theological education, worship, lit-



urgy, and congregational life. The Women in Theology program provides space for women theologians to reflect together and to bring their voices to international fora.

Through its projects and programs, the Federation has facilitated the construction of seminary facilities, libraries, exchange professorships, development and printing of theological literature, and activities to enrich the curriculum.

Since the Eighth Assembly, several consultations on theological education have been organized which have challenged churches and seminaries to upgrade their educational environment. Among the issues that have been addressed are:

- the financial viability of theological institutions;
- ministerial formation in terms of vocation, call, and the needs of the churches;
- the training of women theologians;
- contextualizing theology relating to human liberation;

- providing more graduate-level courses in the Southern hemisphere.

In July 1994, a Consultation on Theological Education and Training in a Multifaith Society was organized in South Africa. Participants, representing mainly faculties and seminaries in Asia, Africa, and Latin America, discussed the adequacy of training for pastors and church workers in equipping them for the realities and challenges in their future ministry, and expressed the wish for a greater exchange of students and lecturers between institutions in the South. Upon the recommendation of the Council at its meeting in 1995, an international consultation on theological education is planned to address global issues in theological education.

To provide a Lutheran presence in interdenominational institutions of training and to assist Lutheran students there, the LWF has supported Lutheran lectureships in the United Kingdom (Selly Oak Colleges, Birmingham and Mansfield College, Oxford), in Africa (Protestant Theological Faculty in Yaounde, Cameroon, and the University of Natal, Pietermaritzburg, South Africa), and in Cuba (Ecumenical Seminary in Matanzas). As new directives have created different situations, some of these programs are being evaluated

and consideration given to the possibility of phasing them out.

### *Leadership Development*

Education, skills training, and the development of human resources have been a major concern of the LWF almost since its beginning. Training and education are integrated parts of many of the programs and projects it supports, touching both on skills training and leadership development.

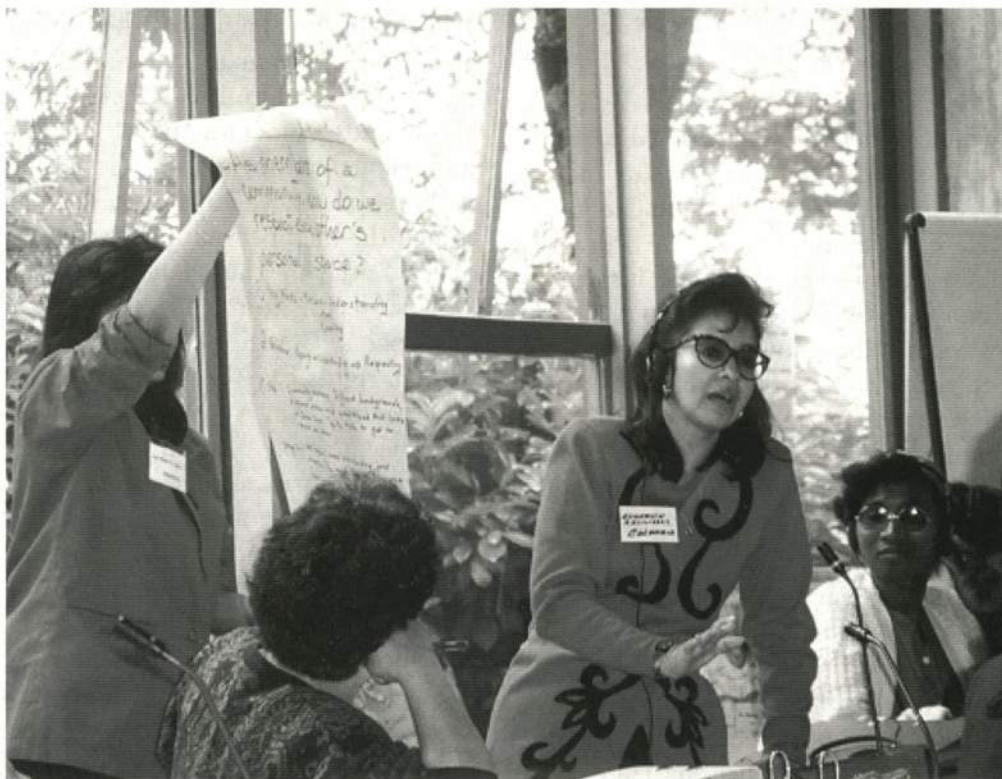
The LWF International Scholarship Program comprises formal study, short-term, group, and exchange programs. In the last eight years, 548 people (225 women and 323 men) have received LWF scholarships for one academic year or more. Accompanying them were 217 spouses and children. Around 900 people participated in the group scholarship programs.

The original focus of exchange programs was the exchange of visiting theological professors, but gradually people with other professional experience, educators, women's leaders, and communicators have participated in the program. Between 1990 and 1996, 43 persons participated.

Under the new directives for scholarships, priority is given to studies within the applicant's home region. This is due to the increased cost of overseas study and the fact that some students, for various reasons, have difficulties returning home following their period of study. In view of this, the LWF has taken measures to upgrade available training facilities in the regions by offering further training for faculty and exchange of personnel.

To enable students to plan their studies better, a *Directory of Study Centres in the Southern Hemisphere* has been produced in cooperation with the





*LWF Leadership Training Program for Young Women,  
Bossey, Switzerland, 1994*

WCC Scholarship Office. It is available in English, French, and Spanish.

Funds are administered for in-country scholarships, continuing education activities, and short-term training for specific purposes. WICAS has placed particular emphasis on the leadership training of women. An estimated 700 women were exposed to its leadership events between 1990 and 1997. During the same period, both professional and financial support was provided for between 40 and 50 workshops on media skills and communication awareness, attended by over 800 people. It also organized individual studies for 37 people.

Support is offered for language courses, both for individuals and as a part of leadership training programs, in order to facilitate effective participation in and communication within the communion. Almost 200 individuals have participated in the program since Curitiba.

### *Education for Human Rights and Democracy*

The Curitiba Assembly stated, "We... will, together with our ecumenical partners, seek to develop appropriate and realistic means by which definable injustice can be addressed". Accordingly, LWF member churches, each in their own specific contexts and in different ways, have been involved in the promotion and defense of human rights. They have brought the cry of the people to congregations to reflect and act in solidarity. To equip the church better, the focus was set on education for human rights.

In February 1992, a seminar was held in Namibia for women in the sub-region of Southern Africa with the theme "Justice and Reconciliation". It provided an opportunity for participants to reflect together on their contribution to peace, justice, and reconciliation within their own nations and the subregion as a whole. The LWF organized a further seminar in Jerusalem in August 1994 on "The Role of the

Church in the Shaping of the Future Palestine". Participants discussed the new state of Palestine, issues of human rights and democracy, development, and reconciliation, and focused on the realities and challenges of the context in which the member church, the Evangelical Lutheran Church in Jordan, carried out its mission.

Since 1993, regional workshops on human rights have been held in Asia, Africa, and Latin America.

The Curitiba Assembly underlined peace with justice as the content of democracy. This provided the guideline for LWF member churches' efforts in promoting democratization, reconciliation, and people's participation. In El Salvador, the LWF has worked with the member church and other church organizations in facilitating dialogue between opposing factions in order to come to a peaceful solution to the socio-economic and political conflict. The Salvadorean Lutheran Synod requested the LWF to participate in the observation of the general elections in 1994. The Evangelical Lutheran

Church in Tanzania has provided extensive voters' education for church members, has trained a number of election monitors, and has committed itself to help ensure free and fair polls.



*Trainee pastors at Luther Seminary, Korea*





*DMD-supported video-project,  
Ethiopia*

### **Communication**

Effective communication is a basic requirement for life in communion. The LWF has focused many of its communication activities on helping member churches to make use of the means of communication available in their context, be they traditional or electronic media, so that such communication may become an integral part of their ministry.

General communication awareness building has been incorporated into various programs, especially in the field of leadership training and in development projects. The media seminar, on the agenda of the Asian Church Leaders' Conference in Singapore in 1994, or the Television Training Workshop which was a part of the Latin American Church Leaders' Conference in Bogota

in 1995, for example, deepened the understanding of an integrated communication approach in the ministry. Staff have visited churches in Lithuania, Namibia, Nigeria, and El Salvador, for example, to help them assess and satisfy their communication needs through training and financial support, to work out a communications policy, and then to accompany them on their journey towards more effective communication. Such assistance has been made possible by specific funds for the support of new ideas, purchase of books and equipment, and short-term training.

Media play an important role in the mission outreach of churches. Several LWF projects focus on media work, especially radio, though, naturally, the validity of radio in the new technologi-



*DMD communications seminar for pastors in African Lutheran Seminaries, Nairobi, Kenya, 1995 (above); Subregional news-writing workshop, Hong Kong, 1994 (left)*

cal era is often questioned. At a consultation with ecumenical partners organized in Cameroon in 1995, it was concluded that radio – FM and short wave – with effective follow-up work by the churches, was still the best medium in the developing world for Christian mission, as well as Christian nurture.

New forms of media must be given proper attention. Video seems to fit well into the storytelling tradition of many cultures and can be very effective

in helping to transfer traditional values from generation to generation. Assistance has been offered to seminaries and church organizations to establish small video studios and to facilitate necessary training for their use. Several churches have established video rental services, offering video programs whose content is both educational and entertaining and in line with Christian values.



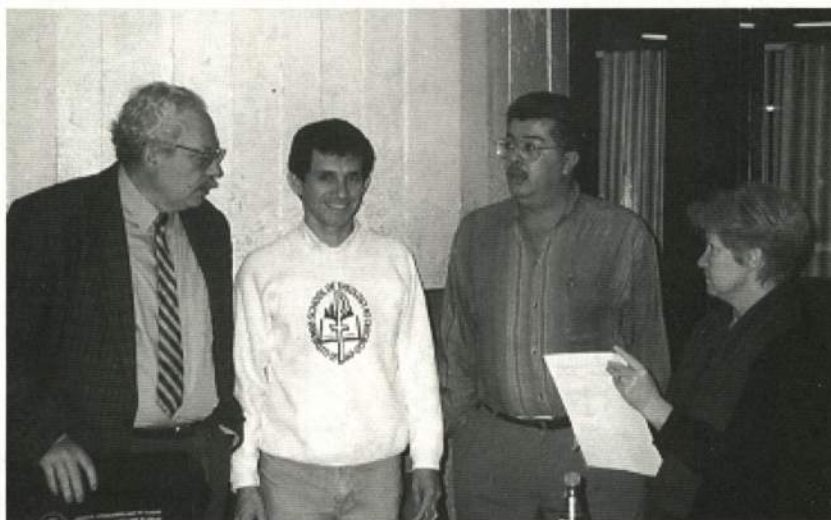
For the greater enrichment of the Lutheran communion, member churches are encouraged to share their experiences. To facilitate this, eight news-writing workshops were arranged in cooperation with regional communication organizations. The workshops were conducted in all regions for participants from most of the member churches in the South and the minority churches in Europe. As a result, an increasing number of member churches are publishing newsletters and magazines to disseminate news and information, both within their own constituency and to other Lutheran churches via *Lutheran World Information*.

The ever-widening gap between those who have and those who have not is strikingly obvious in the field of communication technology. Some churches make use of the Internet, whereas others are still using traditional media or just starting to use print and electronic media. In view of this, the ethical aspects of new communication technology, as well as its usefulness for the churches, have been addressed.

### Stewardship

In God's mission, accountable participation by men and women is a crucial Christian characteristic. In ideal circumstances, churches should serve as a model for their own society by being good stewards of the human and material resources of God's creation and by advocating effective partnership and transparency in stewardship.

The Consultation on Stewardship – Our Accountability to God, held in November 1993 in Zimbabwe, was an important landmark and turning point in the long history of the LWF's stewardship program, which dates back to the 1960s. At the consultation, stewardship was discussed for the first time in the context of the understanding of the LWF as a communion of churches. This presented new challenges and called for different ways of dealing with questions of transparency and accountability. Several concerns were raised, including the need to deepen theological reflection and sharpen ethical conviction regarding stewardship; the need to reflect on the praxis of "mutual accountability" in transparency; the need to look critically



*Consultation on Stewardship, Geneva, 1995*

at organizational structures; and the need to look critically at the way churches minister to and open ministry for women and youth. It was agreed that there was need for further reflection, not only at the international level, but also involving local congregations.

In order to address the concerns raised, member churches were requested to launch an interregional study process. The following regions were linked and asked to focus on specific themes relating to stewardship:

- Latin America and Sweden: Organizational structures of the churches
- Asia and Germany: Assessment and accounting systems of member churches
- Africa and North America: Theological and ethical foundations for new directions in stewardship

The results of these studies are expected by the time of the LWF Assembly in 1997.



## WORLD SERVICE

### ACT

#### *(Action by Churches Together)*

Closer ecumenical cooperation on emergency operations had been an aim of the LWF for some time. While general discussions about ecumenical cooperation continued, a new sense of urgency was felt in the early 1990s when the parties involved were challenged to move beyond talk and to plan for action. That call to action resulted in a process which led ultimately in 1995 to the establishment of "Action by Churches Together" (ACT).

The conviction was abroad that a more unified and visible Christian witness should be demonstrated by those ecumenical agencies working in emer-

gencies. This was felt most pressingly by the WCC's Unit IV (Sharing and Service) and by the LWF in its Emergency Unit in the Department for World Service (DWS). The formal process began at the 1992 LWF Council meeting, when it was decided that DWS join Unit IV in discussions aimed at responding jointly to emergencies and cooperative fund appeals. The Joint Working Group of the WCC and the LWF, together with representatives of member churches (from both the LWF and the WCC) and related agencies, drafted the document *Action by Churches Together (ACT): A Proposal for Joint Cooperation between LWF & WCC for Emergency Relief Work*, which was submitted to the LWF Council in 1994 (the proposal had already been presented and accepted by the WCC Executive Committee). In



*Waiting for food distribution, Jérémie, Haiti*



*Food, clothing, tools and other supplies being unloaded from World Food Program, Luena Airport, Moxico Province, Angola, 1996*

response, the Council recommended that:

- 1 a joint Emergency Committee be set up to ensure an effective response to emergencies;
- 2 an appropriate Emergency Desk staffing structure be set up to service and carry out the decisions of the Emergency Committee in response to the ecumenical family;
- 3 a common name and logo be agreed upon.

The main elements of the proposal clearly addressed concerns which had

been raised within the LWF constituency. Among them were:

- 1 that this cooperative effort should be institutionally based in the LWF and the WCC;
- 2 that the Emergency Committee should include representation from LWF member churches as well as related agencies, feeding its work to the LWF Council via the Program Committee for World Service as was done previously with the Emergency Working Group;
- 3 that the Joint Emergency Committee should be co-chaired by one person from the LWF constituency and one from the WCC;
- 4 that staff from both the LWF and the WCC should be part of this joint effort and should be directly supervised by the Director of World Service as well as the Director of Unit IV.

LWF identity and visibility would be preserved, not only in the context of "Lutheran" work, but also as a strong presence within the ecumenical family. ACT paved the way for more binding and formal ecumenical cooperation on emergencies, not only in Geneva, but encompassing a wider network of churches, agencies, and ecumenical institutions as well.

Through ACT, for the first time since the 1990 LWF restructuring, the committee that decides about appeals and funding includes representatives from LWF member churches in the South. Before ACT, only related agencies from the North were included in the Emergency Working Group.

ACT was created to better coordinate emergency response for the benefit of those in need. Between 1978 and 1985, the LWF saw the number of major emergencies worldwide increase



from five per year to about twenty. In addition, emergencies developed far more rapidly and affected many more people.

LWF member churches were among the first applicants for emergency relief assistance through ACT, which led to the realization that appeals through the ACT network have broadened the ecumenical family's response to the needs of LWF member churches. Through ACT, another important goal of LWF work was addressed: building the capacity of member churches to deal better with emergencies and provide assistance to those in need. The need to build emergency response capacity in member churches was defined as a staff task. Funding of the new structure was basically secured by related agencies, which shows the high commitment of the ACT network. The staffing of all five executive positions was completed in August 1996, with three WCC and two LWF persons contracted.

In spite of all the difficulties every new organization experiences in its "set-up" phase, ACT has shown since operations began in August 1995 that it is able to deal with applications and appeals rapidly and efficiently. Systems have been developed to provide regular and satisfactory reporting, and overall communication has improved. Regular evaluations of ACT's work are foreseen in the future, so that any weaknesses in the structure or performance can be rectified.

A fund for smaller emergencies, the Rapid Response Fund (appeals under US\$ 50,000), was established and is available to all LWF member churches. Before ACT, funding efforts had to concentrate on major emergencies and it was difficult to raise funds for these "silent emergencies", since the international media did not report on them.

### *Partnership*

The establishment of ACT must be seen as a result of long-standing discussions and debates concerning the issue of partnership. Previously, both DWS and DMD had been challenged to cooperate more closely within the LWF Geneva Secretariat, but new conversations mainly focused on developing closer and more binding relationships with LWF member churches and related agencies.

Partnership, as a general issue, had been discussed for some time. In January 1994 it was specifically discussed in the LWF Executive Committee, when some member churches expressed concern about the quality of partnership within the Lutheran communion and ecumenically. The discussions were followed up in an extended related agencies meeting focusing on the "Quality of Partnership". An interdepartmental staff working team was established to monitor and follow up the discussions, since the issue of partnership relates to all units in the Geneva Secretariat.

The enlarged 1995 related agencies meeting held in Loccum, Germany, made recommendations and provided input to the wider debate on partnership taking place within the Federation as a whole.

Loccum Consultation on  
"The Quality of Partnership",  
April 1995

The consultation discussed issues related to partnership from the perspective of LWF member churches, related agencies, DWS field office staff, and LWF Geneva staff – both DWS and DMD – and made recommendations about future discussions and possible actions. Participants included representatives from all the above groups.

The consultation concluded that a proposal should be submitted to begin discussions with various relevant parties about the establishment of national fora and to begin deliberations on how to better utilize and enhance existing international structures to foster a better quality of partnership among all partners. Following up on the consultation's recommendations, a small working group was formed to assist the Interdepartmental Staff Working Team. The Council was informed about the process at its meeting in Windhoek in 1995 and in Geneva in 1996, and the issue was discussed and dealt with in all Program and Standing Committees.

**Program Transition**

One important element of the discussion on partnership was the issue of program transition. In recent years, requests from member churches and other partners that the LWF hand over its programs to local, independent management have been high on the LWF agenda.

*"Go to the people  
Live among them  
Learn from them  
Love them  
Start with what they know  
Build on what they have  
But of the best leaders,  
When their task is  
accomplished  
The people all remark:  
'We have done it ourselves.'"*

Lou Tsu, China 700 BC

Since situations differ from place to place, the LWF is convinced that great care should be taken when planning and implementing transition plans so that service to the needy may continue uninterrupted. Therefore, in response to the requests, an International Consultation on Program Transition has been prepared and will take place in 1997. The consultation's goal will be to document transition experiences and share information so that guidelines can be established. Since many programs operate in cooperation with LWF member churches, it is important that DMD is involved in the consultation and in overall program transition planning.

The term "transition" is understood to be a process whereby activities implemented by Field Programs are turned over to local partners for continuation when the LWF presence is no longer



needed. The Federation has moved forward with the transition process in a few countries: some programs have been phased out and some are under discussion with local partners. In some countries, partners are identified and transition is discussed as a part of the initial planning process. This is the ideal situation since, at the very beginning of the program, concrete plans can be made for partner identification and capacity building, post-transition program activities, budgets, staffing, and how continuing agency support will be secured. Good examples of this strategy can be found in countries where working relationships have recently been established with LWF member churches, such as Liberia, Eritrea, and South Africa.

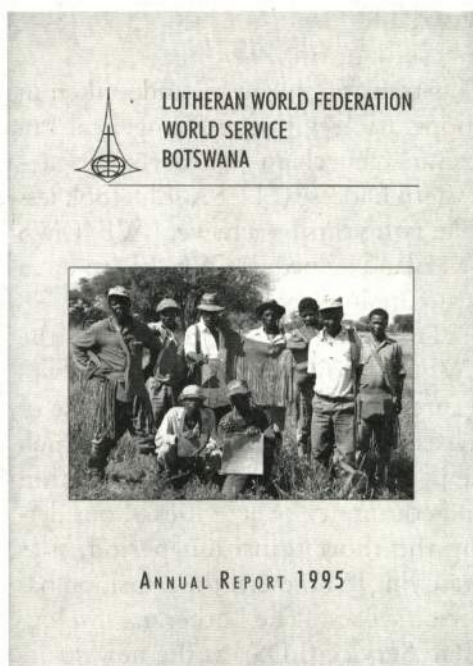
There follows a few examples of where programs have been phased out, or are in the process of being phased out with eventual transition to local partners.

#### Botswana

(phased out in 1996)

Discussions with the Evangelical Lutheran Church of Botswana (ELCB) started as early as 1993 and the church established the Lutheran Development Service Board (LDSB) by mid-1994. In turn, the LDSB established the Lutheran Development Service (LDS), which was given the mandate to plan and carry out activities under the guidance of the LDSB.

LWF/DWS Botswana provided training to the ELCB development officer, both in the office and in the field, on how to prepare, implement, monitor, and report on projects. The ELCB retained three LWF professional staff who had long experience in project implementation. The result was a core professional staff in place at the time of



transition who were capable of managing the program after LWF departed.

It is also interesting to note that the ELCB did not attempt to take over all of the work done by LWF/DWS Botswana. Instead, it assessed realistically its management capacity and prospective funding levels, selected three Basarwa settlements for continuing work, and submitted a project proposal for fundraising. By mid-1996 the handover was more or less completed with LWF/DWS Botswana only involved in monitoring and providing advice, as needed. The Board is also exploring ways to raise funds locally, thus reducing dependency on outside support.

## Swaziland

(phased out in 1994)

This transition process, undertaken in cooperation with the Evangelical Lutheran Church in Southern Africa - Eastern Diocese (ELCSA-ED) took less than two years to achieve. LWF/DWS Swaziland helped ELCSA-ED to put a structure in place.

Discussions were held with the LWF and post-transition funding was secured. ELCSA-ED retained some of the experienced Swaziland staff, which helped to ensure a smooth transition and continuity of activities. Considering the short transition period, it is gratifying to note that the transition has been a success. The Lutheran Development Service (LDS), as the new structure is called, has been a leading NGO in organizing emergency drought response during 1994-5. In addition, LDS has played a leading role in an HIV/AIDS awareness-building campaign and the mobilization of rural community development activities.

## Northern Shoa Project: Transition to Ethiopian Evangelical Church Mekane Yesus (EECMY) - Central Ethiopian Synod, 1994

This project began as a drought relief project during the 1985-6 famine years. It was followed by a recovery program of soil conservation, water resources improvement, and road construction/repair. After evaluation it was recommended that the project become an integrated rural development program. This change occurred about a year before the Curitiba Assembly.

The plan had been to end LWF/DWS Ethiopia involvement in 1992, by which time communities were supposed to have been relatively independent of external support. Some project compo-

nents were to be handed over to relevant government and community structures and a limited integrated rural development project was to continue and be managed by the Central Ethiopia Synod of EECMY, the LWF member church and one of the Federation's local partners in Ethiopia.

However, according to the 1993 World Service Ethiopia Annual Report the project had still not been transferred to EECMY, partly due to political developments. Even though Northern Shoa was named and planned as a joint project, it took some additional negotiations, planning, and adjustments before the activities finally became the responsibility of the Central Ethiopian Synod on 1 January 1994. The transition to a church-run development project seems to have been successful. The core components of the project continue and funding has been secured through the LWF.

## Rangpur Dinajpur Rural Service, Bangladesh (transition to local NGO)

In Bangladesh the Rangpur Dinajpur Rural Service(RDRS) program is in a transitional phase prior to becoming an independent national NGO.

The restructuring/transition process has not been an easy one. Staff numbers have had to be markedly reduced and the program has incorporated three significant, now expanded, areas: loan and credit, cooperatives, and a growing range of bilateral projects. Staff development programs for the Bangladeshi RDRS management team have begun and operational guidelines are being revised.

RDRS has few economic assets, but in a very competitive funding environment the organization does have certain strengths: a good reputation, an organi-



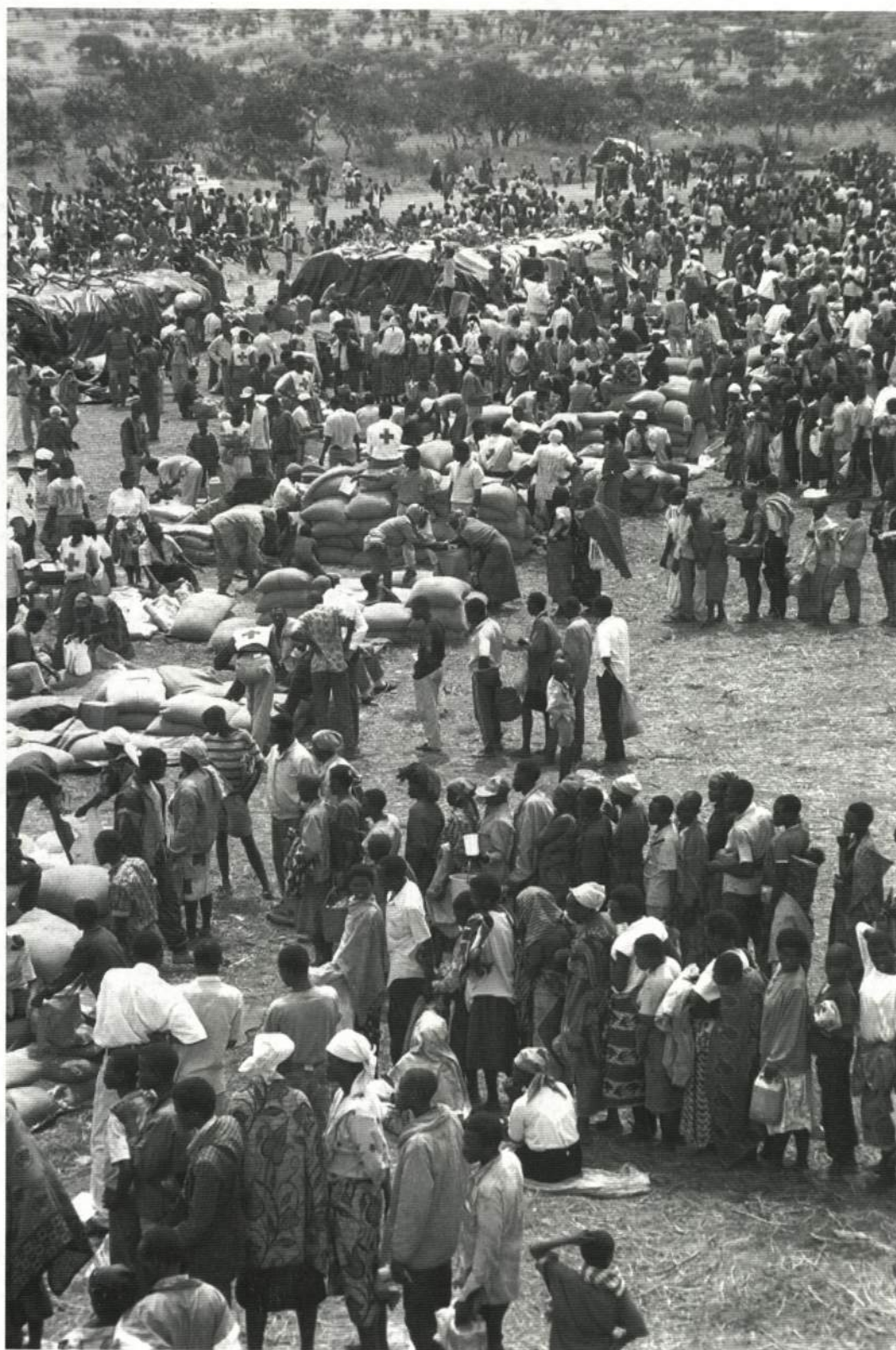
zational culture, a high implementation capacity, and a geographic concentration to its work. An active cost reduction exercise has yielded benefits and must continue. New means of resource mobilization are being explored.

Localization ultimately means a change of governance. In place of the LWF-related RDRS structure, the new NGO will require registration under a new legal form, i.e. an established executive board and a new national management and leadership structure. Efforts to hire a Bangladeshi director have begun and an inner management committee will provide some elements of Cabinet-style governance. The LWF has agreed to maintain a presence for several years to see through the transition process, a decision supported by current funding agencies.



*LWF project, Bangladesh: Tree-planting*





*Benaco Rwandan refugee camp, Ngara District, Tanzania*

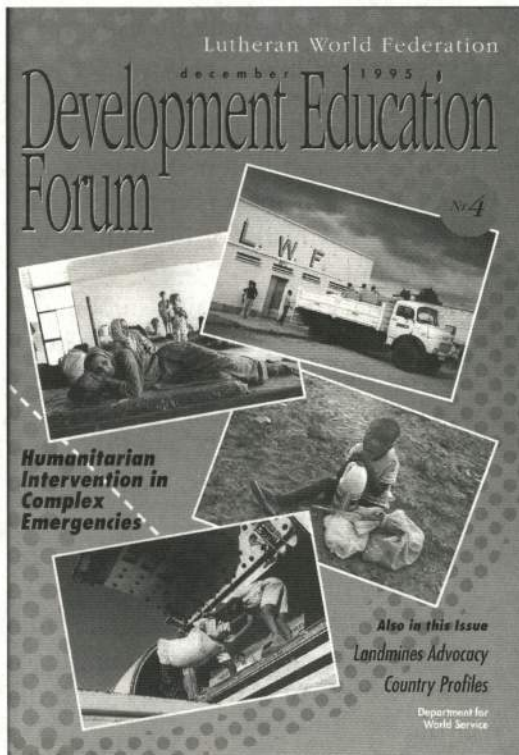


### Complex Emergencies

The nature of LWF emergency responses has changed considerably in the last ten years, since the end of the cold war. Previously, 80 percent of emergencies were related to natural disasters and 20 percent to human-made disasters. Now it is almost the reverse, with the incidence of conflict-inspired emergencies increasing dramatically and overall numbers of emergencies increasing markedly. Emergency responses to natural disasters can usually be completed within half a year to a year, but conflicts may continue for several years, turning any response into a multi-year involvement.

### Humanitarian Intervention in Complex EMERGENCIES

During the past seven years the LWF has been involved in major complex emergencies in Sudan, Somalia, Rwanda, Tanzania, Zaire, and former Yugoslavia. Staff have also had ongoing involvement in emergencies in Angola and Liberia.



### Sudan

*The LWF's commitment to the well-being of all the people of the Sudan, especially to the starving, innocent people in and around Juba, remains high... once again we must call upon all parties to permit the free and open transport of food and other humanitarian items to Juba and other parts of Southern Sudan by road.*

(Council minutes, 1991)

The LWF Nairobi office was opened in 1974 to provide liaison and logistical support to the DWS Sudan Emergency Operations Program. At that time, with the war intensifying in the South, it was obvious that more assistance was needed in Southern Sudan. The Kenyan Gov-

ernment had sorghum and beans for Khartoum and Juba. Getting them from Nairobi to Khartoum was no problem, but the main difficulty was delivery to Juba in the southern part of the country. LWF Nairobi was approached by the Kenya Ministry of Foreign Affairs to help out.

At that time Juba was surrounded by the Sudan People's Liberation Army (SPLA), and since all road links were cut, Juba was starving. Working in association with the UN World Food Program and other agencies, LWF Nairobi chartered a Hercules C130 to begin a two-week relief airlift from Nairobi. This was the beginning of what was called the LWF-Sudan Emergency Operation, supported through appeals issued by the DWS Emergency Working Group.

What started as a short-term airlift turned into what has probably been the longest sustained emergency relief airlift

in history. Even in 1996, the LWF continued to operate relief flights to Juba, Yei, Yambia/Nzara, and Wau, in spite of the fact that the Government of Sudan decided not to allow flights as from February 1995. By mid-1991 it was felt that since the operation had gone on so long, it would be better if the informal network became a more structured church/ecumenical consortium, expanding the airlift to government-held areas, to road transport, and airlifting to all other areas as well.

A consortium of agencies, including the Protestant and Catholic networks, was formed under the name Sudan Emergency Operational Consortium (SEOC), which operated from July 1991 to January 1996. During that period, SEOC transported more than 60,000 tons of relief commodities, mainly food by air and by road to various parts of Southern Sudan.



*LWF/DWS Nairobi operations: Loading of maize to be flown to Juba, Southern Sudan*



Based on the recommendations of an evaluation report in 1995 SEOC was restructured and gave priority to community development and increasing the capacity of local church partners. Its previous activities were focused on relief. This new structure is now operating under the name of Church Ecumenical Action in Sudan (CEAS).

### Somalia

LWF Nairobi, working with more or less the same donor/support community as in Sudan, was heavily involved in a massive airlift operation during the worst of the Somalia crisis. When that crisis lost the attention of the international community in mid-1994, the program, thanks to the support of several donors, continued to provide assistance through to the end of 1995.

### Rwanda

The Rwanda genocide and counter-revolution were two of the biggest tragedies in Africa, resulting in 1 million deaths and 2 million refugees. The emergency operation involved managing logistics, workshop, water and fuel management in Ngara, Tanzania where 450,000 Rwandan refugees were in camps.

The crisis began in mid-April 1994. The LWF became aware of the crisis when its program in Tanzania (the Tanganyika Christian Refugee Service, TCRS) reported that 7,000 Rwandan refugees had arrived. By 10 May that number had increased to 285,000. Since the LWF and the WCC had already begun to talk about the joint emergency coordination structure that would eventually become ACT, it was decided that in the face of such an enormous emergency, cooperation was the only appropriate response. Thus, by mid May, situation reports and funding appeals

were going out under the name of Church World Action - Rwanda (CWA/R), described as a cooperative effort between the LWF, the WCC, and Ecumenical Partners.

*"Last night was the first night I slept in the refugee camp. I awoke in the morning to the sounds of the cattle and was reminded of the line from the Christmas hymn, Away in a Manger. '...the cattle are lowing; the poor baby wakes...'*

*And I thought what a poor outlook there is for the children born in the cold of the camp that night. With a population of this size (280,000) you could expect about 30 births daily."*

*"The camp is cold with a fog every night which only lifts as the morning wears on. Cold can be a big killer, especially for children under five if they are malnourished or weakened by measles or other diseases. Measles combined with malnutrition is a very lethal combination, especially in refugee camps."*

John Cosgrave  
LWF/DWS Senior  
Humanitarian Coordinator  
Ngara, Tanzania

Under the umbrella of CWA/R, LWF Nairobi was in charge of food distribution in Zaire at the Katala camp, home to some 200,000 Rwandan refugees. Initially, emergency operations included 60 flights transporting emergency commodities from Nairobi. In Rwanda itself, LWF/DWS Uganda began rehabilitation activities in prepara-

tion for repatriation. Most of the work was implemented in cooperation with UNHCR, which provided the largest funding.

Taking the view that Rwanda would play a key role in any future solution to the problems in the Great Lakes region, it was decided that the emergency phase should shift towards rehabilitation and development. Consequently, the February 1996 LWF Executive Committee meeting approved a plan that from October 1996 the Rwanda Program would cease to be an emergency operation and would, instead, become a regular LWF World Service Field Program.

#### Former Yugoslavia

The LWF started operations in former Yugoslavia at the beginning of 1992. Within two to three weeks in Easter 1992, Croatia was faced with an exodus of 360,000 refugees from Bosnia-Herzegovina. The Federation was largely involved in providing humanitarian aid aimed at this massive influx. Through numerous appeals and responses from donors, the LWF emergency operation was able to expand its program. Many refugees needed accommodation and an income, so the program initiated reconstruction and agricultural projects. Through 1993-94, project implementation went well, with the program expanding to other areas. Projects such as school feeding, soup kitchens, seed supply for farmers, and communal building repairs were implemented.



*Displaced person in former Yugoslavia*



December 1993 marked the beginning of the Emergency Relief Operations (ERO) in Tuzla. This cooperative project with Norwegian Church Aid concentrated mainly on the urgent need for footwear, socks, and winter clothing for children.

The signing of the Dayton Agreement on 21 November 1995 led to at least a temporary halt to the military conflict. For many international and local NGOs this meant that a new program approach was needed. Keeping in mind that there were still thousands of refugees and displaced people requiring immediate assistance, the emergency program concentrated on the reconciliation process (specifically involving young people), the problems of demobilized soldiers and the war wounded, and promoting activities to restore self-sufficiency.

### *Refugees and Resettlement*

Since its establishment in 1947, the LWF has provided assistance to refugees. Initially, this was mainly in Europe where, after World War II, one in three Lutherans was a refugee or a displaced person. Now, 50 years later, the statistics are more startling. Today, it is believed that one out of every 200 people living on the face of the earth is a refugee or a displaced person.

Over the years, the LWF has developed expertise in rural refugee settlement, utilizing a self-help and development-oriented approach which fostered partnership and cooperation with UNHCR. Although each assistance program is designed to meet the particular needs of refugees and displaced persons wherever they have found a "safe haven", certain elements common to all programs can be identified:

- activities fostering refugee self-sufficiency (education, training, and self-help schemes);
- activities addressing the needs of internally displaced persons who live like refugees but do not fall under the protection of the international refugee system;
- concern for the needs of the refugees' national hosts (health, education, and assistance to repair environmental damage caused by refugee concentrations).

### *Mozambique Repatriation*

Over the years, the LWF has participated in the repatriation of refugees to their home countries. It participated in the repatriation of Mozambicans, Zimbabweans, Namibians and, indirectly, of South Africans. The recent and most successful repatriation is that of Mozambicans from Zambia.

*"I never wanted to be a soldier. For many years I have worked for nothing and my family has not developed. In the army they told me over and over again that I should defend my country, otherwise the bandits would destroy us. But I realized we were killing our own brothers. Now I am finally free!"*

Former Mozambican refugee who, with his family, returned to Tete Province, Mozambique - site of LWF/DWS resettlement project



*Women waiting to board a bus to return home to Mozambique*

In September 1994, under the supervision of LWF/DWS Mozambique and UNHCR staff, the last official group of 926 Mozambican men, women, and children boarded buses and lorries to begin the journey back to their homes. This brought to 17,000 the number of people who had returned to Mozambique since the 1994 repatriation commenced at Ukwimi Refugee Settlement in Zambia. Some of the children were not yet born when their parents trekked to Ukwimi in 1987. For such children, Ukwimi had been the peaceful home they were leaving behind. They were returning to Mozambique, where

years of civil war had driven people away in search of new and peaceful homes. At Ukwimi, with the assistance of LWF/DWS Zambia, UNHCR, and with hard work, they had managed to grow their own food and, for the most part, had been able to live in peace and observe their children as they grew, played, and went to school. Now they were going home to a place where nothing was certain. Peace accords had been signed, and the peace process was progressing. But, the refugees asked, was it real, could they hope? No one could answer their questions. They had come to Zambia, often hungry and naked; now they were going home in peace and dignity.

As the buses and lorries drove along the dusty road into Mozambique, the refugees did not know that LWF/DWS Mozambique staff had been working for days to repair the roads and bridges. LWF/DWS would continue to assist them till they were settled and, it was hoped, until they became as self-reliant as they had been at Ukwimi.

*"I would like to congratulate all of the UNHCR staff in Zambia for the successful completion of the repatriation of Mozambican refugees from Zambia...I should also like to congratulate and thank our implementing partners, notably the Lutheran World Federation for their contribution in ensuring the success of the repatriation exercise."*

Extract from a letter from Dr.  
Sadako Ogata, UN High  
Commissioner for Refugees, to  
the UNHCR Office in Lusaka,  
Zambia





*Adult education for returnees and villagers, Angola, 1996:  
teachers volunteer on food-for-work basis*

The Mozambique repatriation is now over. More than 1.7 million refugees from the six countries surrounding Mozambique have returned. It is a tangible indication that the Mozambique peace process is advancing. As the UNHCR Representative in Mozambique says, "The task does not end with the repatriation phase. The main challenge now lies in making repatriation a durable solution by supporting the sustained reintegration of returnees in their areas of settlement".

#### Angola Repatriation

After more than 20 years of war and strife, it is hoped that peace and stability will allow approximately 300,000 Angolan refugees, and even more internally displaced people, to return home in 1996 and 1997. Under a tripartite agreement between UNHCR and the respective governments, LWF/DWS Angola was the main implementing partner in repatriating people to Moxico and Lunda Sul Provinces in Eastern Angola.

Preparations started in late 1995. Schools, clinics, roads, and bridges were assessed, and wherever possible, repaired. Spontaneously returning Angolans were registered and assisted with basic necessities such as clothes, food, seeds, and hand tools. A major ob-

stacle was the massive destruction of infrastructure during the 20 years of civil war. Of great concern were the millions of landmines that had been laid all over Angola. The program stressed the importance of clearing roads and land for the returnees, but also knew how important it was to educate the returnees about landmines so as to prevent death and injury to those who needed to begin cultivating land for food.

Following the LWF's successful involvement in the repatriation, and especially resettlement, of thousands of Mozambicans in 1994-5, it is now playing a major role in what is called the "so-

lution of the last major refugee problem in Southern Africa".

### Resettlement

The LWF Office for Migration and Resettlement assisted Lutheran churches as they counseled and resettled uprooted people: refugees, migrants, asylum seekers, undocumented persons, and unaccompanied minors. The office provided assistance for family reunification, travel loans, counseling services, and many other activities to approximately 9,000 individual refugees and migrants from 1989 to 1997.

During the past eight years some 73,000 refugees and migrants were resettled from Africa, Southeast Asia, Europe, Latin America, and the Middle East with the assistance of Lutheran churches and Lutheran social services agencies.

### *The Prophetic Mission of Churches in Response to Forced Displacement of People – A Global Ecumenical Consultation*

This ecumenical consultation, held in Addis Ababa, Ethiopia, in November 1995, was jointly sponsored by the WCC, the LWF, and Caritas Internationalis. It was convened in order to deepen global understanding of the forced displacement of people throughout the world; to undertake a gospel-based reflection on such human experiences; and to revitalize the ministry of churches and church-based organizations with and for forcibly displaced persons.

For the first time in history representatives from Catholic, Protestant, and Orthodox churches worldwide gathered in order to seek new understandings and common Christian positions on the root causes and effects of



*In El Salvador a young man, returned home after years of exile, learns the craft of shoe-making*





*Street children in Monrovia, Liberia*

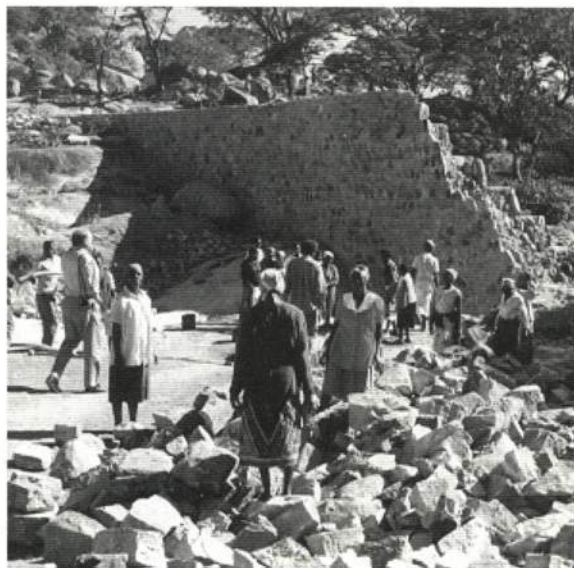
the forced displacement of people. The 150 participants from 70 countries included church leaders, lay workers, and experts on refugee and migration issues. A "Call to Action" entitled *Accompanying Forcibly Displaced People and Denouncing the Violence Which Uproots Them* was drafted by consultation participants. In its conclusion, that document states:

*We cannot turn a deaf ear to the clamor of suffering of hundreds of millions of people forced in this century to leave their home and heritage.... Our hearts are heavy that we have often failed to respond sufficiently to such uprooted people (refugees, asylum-seekers, internally displaced persons, and migrants, who often have no status or protection). Yet we have heard shouts of joy, as families are reunited or voices of hope, as welcome is given.*

## COOPERATION WITH LWF MEMBER CHURCHES

*The Council voted: that World Service give priority to strengthening local church structures in providing humanitarian aid, so that they may progressively take responsibility for such work.*

(Council minutes, 1991)



*Women build a dam to secure water for the dry season, Zimbabwe*

### **Africa Drought**

In January 1991, the LWF, together with the other members of the Steering Committee for Humanitarian Response (SCHR), issued a joint statement to "draw world attention to the extreme urgency of preventing serious famine in many areas of Africa". At the time, Ethiopia, Sudan, Liberia, Angola, and Mozambique were facing grave food shortages because of serious drought

and major crop failure in many areas, exposing about 20 million people to the threat of starvation. By February 1991, the UN World Food Program had noted that "Twenty-one million people are at risk of starving in Ethiopia, Sudan and Somalia".

For three years the lack of rain had left subsistence farmers without food or cash reserves. Livestock was either sold or died as a result of the drought. Most of the countries affected were countries where the LWF was working, or where there was a member church.

During the previous drought (1984-5) responses had been coordinated through the Churches Drought Action for Africa (CDAA), an ecumenical action initiated by churches and church agencies in the North. This time the challenge was to find ways to seriously involve African churches and partners



*Fruit trees grow thanks to a water and soil conservation project, Zimbabwe*



from the outset. Joint programs were planned with local partners, and appeals prepared in consultation with ecumenical and church partners. By the end of June 1992, the SCHR representing the LWF, the WCC, Caritas Internationalis, Catholic Relief Services, Oxfam, and the International Federation of Red Cross and Red Crescent Societies, had made a joint appeal for US\$ 75 million.

The LWF Africa Drought Response covered activities implemented by some churches and Christian Councils through the following year, 1993. Those activities included food and drought-resistant seed distribution, water development, cattle restocking, and drought management training.

Drought continued to be a threat to the Southern Africa region up to the planting season of 1995-6. But lessons learned during the 1991-2 drought lessened the impact on communities. In Zimbabwe, small dams constructed through Food-for-Work during the previous drought seasons saved livestock and communities could continue to grow vegetables on the surrounding banks. The work was carried out by the church with financial support from the LWF Africa Drought Response. At the time of writing, programs initiated by the Churches Drought Response in Zimbabwe, Namibia, and Tanzania were still going on.

#### Liberia -

##### From Emergency to Rehabilitation

As Africa's oldest independent nation, Liberia was founded by ex-slaves from North America in 1822 and declared independent in 1847. Since that time it has been a relatively peaceful nation, playing an important role in international affairs as a founding member of the

League of Nations, the UN, and the Organization of African Unity.

In December 1989 a bloody and complex civil war began. It has claimed some 150,000 lives and destroyed properties worth millions of dollars. One and a half million, or two-thirds of the entire Liberian population, became refugees or were internally displaced. After the brutal massacre of 600 civilians in St Peter's Lutheran Church in Monrovia, and upon the request of the Lutheran Church in Liberia, the LWF began work in Liberia in September 1990.

The situation became even more complex in 1994 and 1995, when as many as seven warlords fought for control in various areas of Liberia. The LWF/DWS Liberia program, which tried to assist the displaced, refugees, and other war victims, was constantly forced to adjust to radically changing needs. During the most difficult phases of the war, it lost office equipment and some 50 vehicles and motorbikes, but maintained operations with resilience and adaptability.

Difficult and risky emergency interventions (sometimes cross-border operations from Sierra Leone or Côte d'Ivoire) were implemented along with rehabilitation projects focusing on agriculture, school-feeding, and income generation. Responses from related agencies improved substantially in 1995 and 1996, with emergency funding requested through ACT.

As a result of a planning mission in December 1995, a strategy for the rehabilitation process was developed, assuming a slow but irreversible peace process. This planning mission was conducted in close cooperation with the Lutheran Church in Liberia and the mission partners of the LCL. However, only a few months later, around Easter 1996, the

situation in Liberia was once more out of control. Heavy fighting, and almost total destruction and looting in Monrovia, forced all NGOs as well as UN organizations to evacuate. The LWF/DWS Liberia program was back to square one – carrying out emergency relief and temporarily based in neighboring Côte d'Ivoire – but still with the ambition to support the thousands of victims of irrational, indiscriminate violence.

#### Humanitarian Aid for Russia

LWF/DWS involvement in Russia began in late 1991, when as part of ecumenical assistance to the former Soviet Union, it provided a consultant to advise, monitor, and report on the distribution of humanitarian food parcels to needy people in Moscow. In 1992, it was designated the lead agency for humanitarian assistance through the Mos-

cow Ecumenical Committee at the WCC's Round Table. A project officer for planning and implementing food aid was assigned to Moscow from January 1992 to April 1993.

In May 1995, upon the invitation of the Evangelical Lutheran Church in Russia, Ukraine, Kazakhstan and Central Asia (ELCROS), the LWF assigned a first-ever Program Consultant based in St Peter's and Paul's Lutheran Church in Moscow. Today, the LWF's main involvement is to support the ecumenical work (Armenian, Baptist, Georgian, Lutheran, Methodist, and Russian Orthodox Churches) and to respond to needy people, including refugees, the internally displaced, and forced migrants.



*Clothes distribution at the Holy Maria Evangelical Lutheran Church of Ingria, St Petersburg, Russia*



### Volunteers Assist in Malawi

The LWF/DWS Malawi Program, known as the Evangelical Lutheran Development Program (ELDP) benefited from two volunteers from the Evangelical Lutheran Church in America, Jim and Marianne Parker, who ably assisted the program for 18 months. Their main task was to train and develop the capacity of the Malawian national staff. Marianne Parker trained a secretary in office management, while Jim Parker trained other staff members in logistics and procurement. The objective was to prepare Malawians to be able to do the job efficiently when the LWF phases out.

*"You are going where?..."*  
That was the first question asked by friends and relatives when told that we were going to Malawi as Lutheran World Federation World Service Volunteers. Since then, we have been asked many times, 'What made you volunteer?', and the answer is always the same: 'We have been so blessed, we want to share with others.'"

Jim and Marianne Parker,  
Evangelical Lutheran Church  
in America members who  
served as volunteers in the  
LWF World Service program  
in Malawi

### New Cooperation in South Africa

The 1992-3 drought prompted the Evangelical Lutheran Church in Southern Africa (ELCSA) to request LWF assistance for drought-affected people in rural communities in South Africa. Help came through the LWF/DWS Program in Swaziland, which, at that time, was working with the Eastern Diocese of ELCSA.

After emergency operations were completed, the LWF received a request from ELCSA to assist in the rehabilitation of drought-affected communities. In response, the Program Committee for World Service recommended that a "needs assessment mission" be sent to South Africa to make recommendations for future action. Eventually, the Assessment Team recommended that the major goal of any work in South Africa should be community training and awareness building, along with assistance to ELCSA in capacity building. The Program Committee for World Service accepted the report and recommended that staff work with ELCSA on preparing a Plan of Action. Thereafter, Terms of Agreement were signed between ELCSA and the LWF, and in October 1995 an adviser and consultant were assigned to work on the Plan of Action and established a working relationship with ELCSA.

In turn, ELCSA established a five-person board that has agreed to an initial five-year LWF involvement. All activities have been planned in close cooperation with ELCSA, with the goal of working toward capacity building of the church so that a smooth transition takes place when the LWF withdraws from the country.

# El Salvador: Ecumenical Election Observation Accompanies the Democratization Process

Since the end of the civil war in El Salvador, the LWF with its ecumenical partners - the Latin American Council of Churches, the WCC, and the National Council of Churches of Christ in the United States - have maintained the policy of accompanying the churches and the people of El Salvador. In fulfillment of this commitment, the Ecumenical Observation Mission was created with the objective of supporting the democratization process and compliance with the Peace Accords by providing an international ecumenical presence in the group of international observers before, during, and after the first general elections since the end of the civil war, and to help secure wide participation from the Salvadorean people.



*Election monitors, El Salvador, 1994*

The observers spent the first portion of their time in El Salvador getting to know the local context in which the elections would take place, meeting with representatives of the political parties and the new institutions arising from the Peace Accords. Four days before the elections, the observers were dispatched to specific communities in the countryside as well as in the capital. After the elections on Sunday, 20 March 1994, the observers returned to the capital to rest, reflect, and prepare for an evaluation session. The results of the elections meant that a second round was necessary to determine the presidency.

In general, the observers noted the cooperation, good will, and fraternity of the political parties and voters. The observers felt that they were needed and that they played a very important role in the prevention of violence, intimidation, and massive fraud. The elections took place in a relatively peaceful and uneventful atmosphere, but with some irregularities.

Although some felt disillusioned by the result of the elections, it cannot be denied that the election process itself was an exercise in reconciliation, an uplifting sign that the two former enemies can indeed work together for the Salvadorean people.



## PROGRAMS IN AREAS WHERE NO CHURCHES EXIST

*The Council voted: that World Service carry out programs of humanitarian aid in areas and countries where there are no local church partners and where major situations of need occur.*

(Council minutes, 1991)

### Mauritania and Environmental Policy

Environment and sustainable development are growing concerns for the LWF, and in countries like Mauritania these concerns are being addressed. During the 1970s and 1980s, a dune stabilization project (called the Green Belt) was implemented in the city of Nouakchott. Now a smaller version of that project is being implemented in villages.

The village of Levreiwa, for example, has struggled mightily with encroaching mountains of sand. When a huge dune threatened Levreiwa, LWF/DWS Mauritania was called upon to help and began planting prosopis trees on the dune. Today, after two years, the trees are two or three

meters high and the dune has stabilized. Without help from the government or an NGO like LWF/DWS Mauritania, the villagers would not have been able to halt the advance of the dune.

The village of Mouftah El Khair was created 14 years ago because of access to water and the proximity of a main road. However, the village's previously nomadic residents soon realized that sedentary existence required a reliable water supply and they dug four wells. On a trip to Nouakchott the village chief saw a vegetable garden and brought back the necessary tools to experiment in the communal village garden. All the men were away looking for pasture, so he called the village women together. His request presented a problem for Islamic women, who were accustomed to remaining in their houses and working on crafts. Manual labor was not a common practice for them, but they adjusted and with profits from the garden the women managed to construct a school.



*Halting expansion of the desert by tree-planting, Mauritania*

It was only when this dynamic village was threatened by encroaching sand that the LWF became involved. Upon the government's request, a prosopis tree nursery was organized. From 1992, the project suffered from low rainfall and locust invasion. It was only in 1994 that the trees were able to grow normally and begin to halt the sand dune's advance.

In order to strengthen further the Federation's profile and capacity as an environmentally-oriented implementing agency, it initiated a process in 1995 aimed at drafting environmental guidelines and practical strategies for field-work.

*"We were in darkness. All we knew was that we had to work. We didn't know why we did things. Then LWF World Service opened an adult literacy class in our village and at the age of 35, I finally learned to read and write."*

A woman graduate of the  
LWF/DWS literacy project  
in Nepal



*Raising pigs, an important part of the LWF/DWS-sponsored integrated rural development project, Cambodia*



## FINANCE

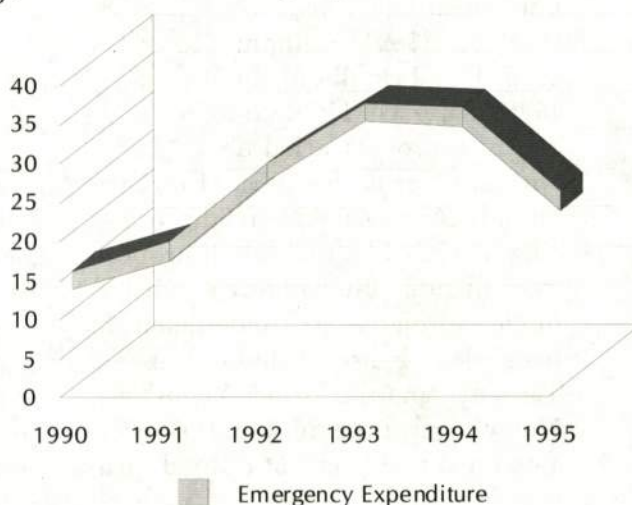
In 1990, LWF/DWS's total turnover – the total amount of donor funds spent on emergency and development activities, including administration – was US\$ 66 million (excluding former Community Development Services, whose activities were relocated in DMD during the course of 1991). In 1994, turnover increased to US\$ 110 million and in 1995 was US\$ 98 million.

The LWF operates an average of 170 development projects in 21 program countries. These projects vary from Integrated Rural Development Projects (IRDPs) involving water, health, agriculture, and community development-related activities, to projects involving assistance to orphans, demobilized war veterans, and the physically disabled. These projects are based on a long-term planning cycle using the Planning and Monitoring System (PMS) and a subsequent qualitative and quantitative evaluation process. Total expenditure on development activities in 1995 was US\$ 32 million or 35 percent

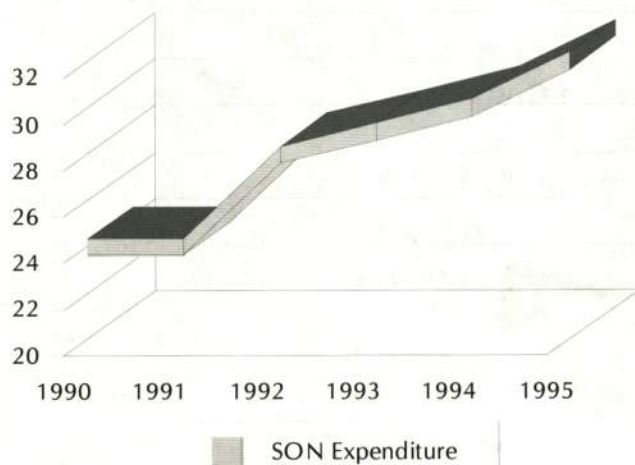
of total turnover. Funding for development projects normally comes from core donor/partner agencies of the LWF, collectively called "related agencies".

In 1990, turnover on **emergency projects** totaled US\$ 14 million and included assistance to the Sudan airlift – SEOC (US\$ 8.5 million), the Gulf Crisis (US\$ 1.6 million), and flood emergencies in India and Bangladesh. Expenditure on

Emergency Activities



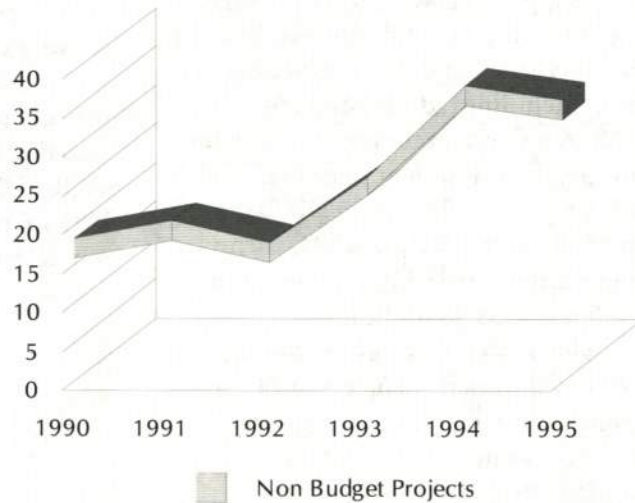
Development Activities  
(Statement of Needs)



emergency projects increased through the 1980s with the advent of the Rwanda and former Yugoslavia crises. In 1995, expenditures on the Sudan airlift through the SEOC consortium began to diminish as Sudan operations took on a more in-country, developmental role involving local church structures.

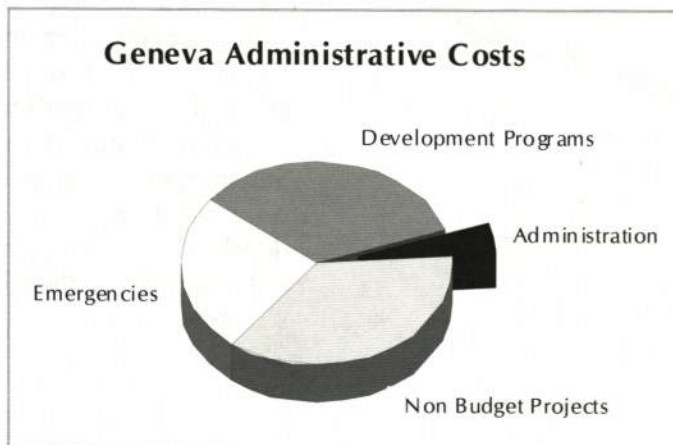
**Non-budget projects** are operated outside the Emergency or Statement of Needs (SON) planning and approval system and comprise mainly UN and European Union (EU) funded projects and can be locally negotiated. LWF financial involvement with the UNHCR witnessed a dramatic increase during the early 1990s with LWF becoming a major implementing partner (1990: US\$ 2.3 million; 1995: US\$ 18 million). In 1995, major UNHCR co-operation projects included Angola, Nepal, Rwanda, Tanzania, Uganda, Zaire, Zambia, and the former Yugoslavia. EU/ECHO (European Commission Humanitarian Office) funded projects are undertaken in Bangladesh, Eritrea, Ethiopia, Liberia, Tanzania, and the former Yugoslavia. Non-budget programs and projects amounted to 38 percent of total turnover in 1995.

**Non Budget Projects**



It is interesting to note that even with the dramatic increase in the total amount of donor funds spent on emergency and development activities, **administrative costs in Geneva** have remained comparatively low (4 percent). While this ratio of administration to overall turnover demonstrates a commitment to responsible administration, it must be said that the capacity of Geneva staff (22 persons) is, by comparison with other organizations working in the same field, very small. In times of crisis, the staff are stretched to their limits.

**Geneva Administrative Costs**





## PLANNING AND EVALUATION

If there has been one major development during the past seven years which has most significantly affected the way the LWF plans and monitors its projects and programs, it is that more and more donors – especially government-backed donors – require proof that some kind of positive impact has resulted from its developmental efforts. Thus, field staff are challenged to do a better job at the planning stages of any program or project when this “baseline data” is collected. It means that staff must go into communities to gather data which will give a realistic picture of a given situation prior to a project’s commencement. Without this data, there is no way to measure whether or not progress has been made.

It is also clear that good planning makes for good evaluation. All evaluations must be based on a plan which sets goals to be achieved. Evaluation is a learning tool and not simply a measure of success or failure. When goals are not met, one has the chance to ask why, and in asking why, important lessons can be learned so that mistakes are not repeated.

In the past few years, the LWF has put a great deal of emphasis on planning missions. When a field program is at a strategic point in its life – when a project is moving from a rehabilitation stage to a development stage, for example – it is time to take stock of what has been achieved and what kinds of activities should be planned for the future. In times of limited resources – both human



*At play in front of new homes, Bosnia*

and financial – it is critical that projects and programs are well planned so as to make the best possible use of staff time and monetary support.

Strategic planning is also important when programs are in a transitional phase to local management. All transitions must be carefully planned so that there is enough time for local staff to be trained and for management to function independently for a time before the actual transition takes place. The LWF wants to do everything possible to assist in planning for transition, so that there is no interruption in the assistance given to those who need it most.

### *Evaluation Consultations*

On 10–11 February 1993, the LWF conducted an Evaluation Consultation at Chateau de Bossey, just outside Geneva. This was a follow-up to a previous consultation which had been held in October 1990. At the 1990 consultation the following issues were discussed: internal and concurrent evaluations; external evaluations; post-project evaluations; resources required for evaluation; and implementing and recommendations of evaluations.

The 1993 consultation aimed to gather information which would be used in the process of drafting new Evaluation Guidelines. Consultation participants included representatives of LWF member churches, related agencies, LWF/DWS field staff, and LWF/DWS Geneva staff. As a result of plenary presentations, small group discussions, and plenary discussion, new Evaluation Guidelines were drafted and presented at the meeting of the LWF Council in Kristiansand, Norway.



## RESEARCH AND DEVELOPMENT EDUCATION

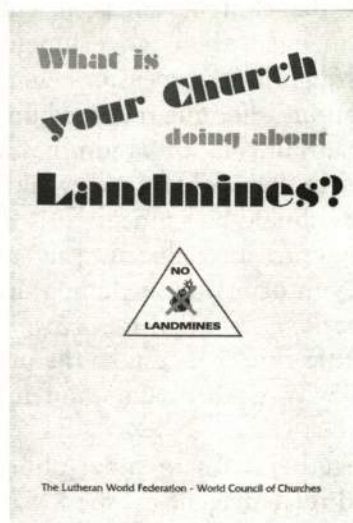
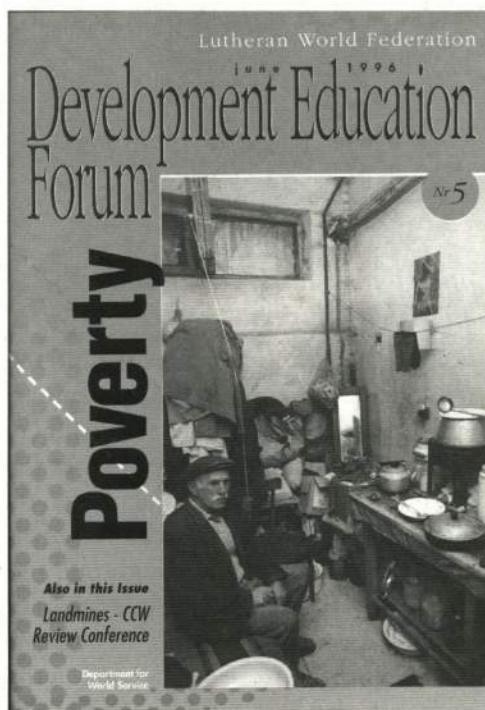
The LWF's role in advocacy, human rights, and justice has been on the agenda of all Council meetings since Curitiba and is being addressed in all country programs. In 1993, it was again possible to staff the Office for Research and Development Education, which meant that LWF/DWS was able to contribute to policy discussions relating to advocacy, human rights, and justice. Normally, such discussions take place in cooperation with IAHR and other LWF departments. Relevant issues, for example the international campaign to ban anti-personnel landmines, were raised in the *Development Education Forum*, which is published twice a year.

*"Landmines are blind weapons that cannot distinguish between the footfall of a soldier and that of an old woman gathering firewood. They recognize no cease-fire and, long after the fighting has stopped, they can maim or kill the children and grandchildren of the soldiers who laid them."*

Human Rights Watch, USA

Over 100 million unexploded anti-personnel landmines lie in the ground in over 60 countries. Millions of people around the world are affected by these mines, with tragic consequences. In 1992, the *International Campaign to Ban Landmines* was organized with the intention of making them illegal. Since that time, more than 420 NGOs (the LWF, member churches, and church-related agencies among them) have joined the campaign. Many governments have publicly called for a ban and indicated their intention to comply.

The LWF has been part of this global raising of awareness and political ad-



vocacy. In September 1992 at the meeting of the Council in Madras, the LWF took the first formal action to support a ban on anti-personnel landmines, calling upon all member churches, church-related agencies, and other ecumenical agencies to "promote international discussion and advocacy which would lead to the banning of the manufacture and consequently the use of inhumane weapons, especially landmines". In addition, the LWF Council called for member churches to support the government ratification process of the Convention on Certain Conventional Weapons (CCW) and its protocols, the international law which governs the use and regulation of anti-personnel landmines. In June 1993 the Council voted "to urge member churches... to call on their appropriate authorities to cease [landmine] use, and especially to protect civilian populations from the devastating effects of such anti-personnel mines."

The LWF has addressed this issue in the following ways:

- Member churches and agencies have conducted educational and information campaigns to raise awareness of anti-personnel landmines and in so doing have provided social support to the political process.
- Member churches and agencies have challenged their governments – through letters, meetings, and delegations – arguing that the humanitarian impact of landmines outweighs their military utility and that they should be banned.
- It has provided education and advocacy information, including that in *Development Education Forum*, assisting churches to take the matter up with governments and in the media.
- Together with member churches and related agencies, the LWF has

participated in all sessions of the United Nations Review Conference on the Convention on Certain Conventional Weapons (September 1995 – May 1996), as well as the UN pledging sessions on de-mining (July 1995).

The long-term accompaniment of churches is required if this process is to lead finally to the elimination of landmines. In the meantime, support is needed for de-mining and care for victims, their families, and their communities.

*"Standing guard without  
supplies - night and day - this  
soldier is a coward, not willing  
to kill eye to eye.....A coward's  
war it is where sins of the  
fathers are seeded into the cut-  
off limbs to third and fourth  
generations..."*

Rebecca Larson, Secretary for  
Research and Development  
Education, LWF/World  
Service, Geneva

### ***Justice in Humanitarian Aid and Development***

For over 50 years Lutherans around the world have been involved in humanitarian aid and development assistance. During this 50th anniversary year of the LWF it is appropriate to take time to remember and give thanks for this work, and attempt to discern the lessons and challenges which past experience may provide for future work.

Listening to stories which tell of the humanitarian aid and development work of member churches over the past 50 years, one notices the many ways in which a concern for justice is inherent in the LWF's involvement. In 1992, the

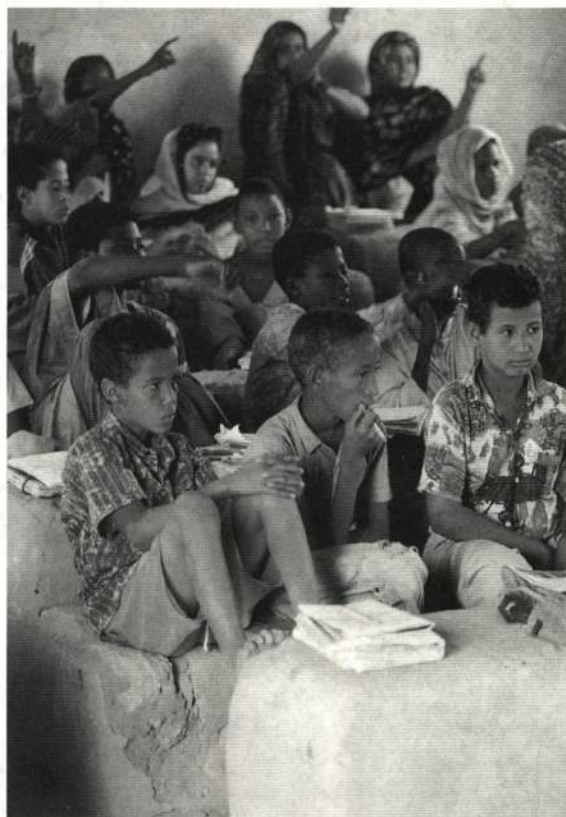


LWF Council meeting in Madras took steps to articulate a statement of general principles to affirm this commitment and to challenge all member churches and partners to promote justice and respect for human rights in all projects and programs. This "Statement on Justice in Humanitarian Aid and Development" affirms that the LWF "firmly believes that the proclamation of the Good News implies a call to take a strong stand for justice and consequently for the promotion of human rights".

### *Living and Serving Humanity in a World of Religious Pluralism*

In February 1995, more than 40 participants from 20 countries arrived in Asmara, Eritrea – a country with over 1,000 years of cooperation and peaceful coexistence between Christians and Muslims – for a consultation on "Living and Serving Humanity in a World of Religious Pluralism". Representatives of the Buddhist, Christian, Hindu, and Islamic traditions gathered to discuss both the theory and practice of development assistance within multifaith societies. Jointly sponsored by the LWF Departments for World Service and Theology and Studies, the consultation explored the practical aspects of how religious and cultural practices have the capacity to both inhibit and enhance humanitarian assistance and development.

Participants noted that the value given to life in all religious traditions implies that humanitarian assistance and development must reflect the interdependence of humankind with the environment and other life forms. Considerable attention was given to the phenomenon of fundamentalism – found in all religious traditions – and to the responsibility of dominant religious communi-



*In school, Mauritania*

ties in all societies to provide space for other faith traditions.

The LWF was actively involved in a two-year process preparing for the World Summit for Social Development which was held in Copenhagen in March 1995. Attended by 118 heads of state and numerous NGOs, the meeting prepared a far-reaching Declaration and Program of Action which focuses on the elimination of poverty. Delegates from the LWF cooperated closely with the WCC, the Council on Inter-Church Relations of the Evangelical Lutheran Church in Denmark, and the Danish Ecumenical Council to ensure participation in the substantive work of the preparatory committee meetings and the official summit itself, as well as in the NGO parallel events and public events



*Health center, Ethiopia*

in Copenhagen. Attention was given to assisting churches to participate in their government's preparations for this summit at the national level, and in follow-up monitoring. One highlight of the summit for the ecumenical community was an international ecumenical worship service held in the cathedral with the LWF General Secretary as preacher.

*"There often exists a difference between the theological or philosophical understanding, and the popular understanding and practice of a religious tradition."*

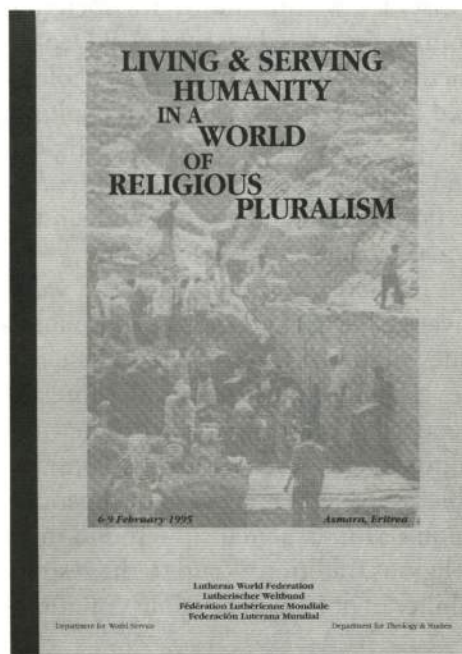
Report of  
Asmara Consultation

The work of churches in relation to the summit is documented in the Joint Report of the Delegations of the LWF and the WCC, March 1995.

### *Augusta Victoria Hospital, Jerusalem*

In November 1995, the LWF commissioned an expert study from the London-based health consultancy firm KPMG to find a solution to the problem of the future of the Augusta Victoria Hospital (AVH), which is run in cooperation with UNRWA, the United Nations Relief and Works Agency. For some time, the LWF had been concerned about the future of this institution, both in terms of the support necessary to maintain it and the purpose of its existence. Serious financial constraints made it uncertain whether or not the AVH could continue as a hospital.

The KPMG report pointed the way to a secure future for the AVH, which would change its role in the healthcare system of Palestine and provide a rea-





sonable assurance of its self-sufficiency. The AVH would move into tertiary care, notably as a cancer/radio-therapy center, with subspecialties in pediatrics, nephrology, and dialysis, and day care.

With the acceptance of this report and the determination to implement its proposals, the LWF contracted the consultants of KPMG for six months to provide the managerial skills to accomplish the task. The reorganization of the hospital and its physical rehabilitation were to be carried out in two separate phases. The first was to be achieved in six months, at which time the whole scheme would be reviewed.

The six-month review noted that much has been accomplished in spite of some very real difficulties, such as the border closure and the slow or late delivery of supplies. The KPMG team offered a new contract proposal for consideration. It entailed the completion of

Phase 1 (renovation) and the immediate implementation of Phase 2 – the cancer center.

The review committee debated this offer at considerable length and concluded that circumstances could not admit of its acceptance. There were several reasons for this decision:

- 1 the redevelopment/renovation phase was to have been completed in the six-month period and the KPMG team was to have handed over the management of the hospital at this time;
- 2 negotiations with donors are as yet in an early stage; there are at present no funds available for the LWF implementation of Phase 2 (cancer center);
- 3 KPMG's achievements have been such that the LWF is confident that it can now consolidate this work on its own.



*Augusta Victoria Hospital, Jerusalem*

This decision to move forward with LWF staff comes at a critical time as the donor community begins to respond to appeals for assistance for the AVH. Nations like Denmark, Germany, Norway, and Sweden have only now begun to make firm commitments to the project. The LWF is confident of their continued support and commitment to the project and to the people of Palestine. The LWF is determined that the project will go forward with competent professional management, and support from both UNRWA and the wider community.

Redevelopment (Phase 1) was completed so that the day care unit began to provide services in mid-August 1996. Dialysis and nephrology will begin in the autumn. Staff training will be continued. Service quality will continue to rise. Phase 2 will be delayed but not abandoned. More work must be done to secure a firm financial base for this development. The LWF remains constant in its commitment to positioning the AVH as a high quality, effective, and efficient contributor to the healthcare system of Palestine.



## THEOLOGY AND STUDIES

The LWF's Department for Theology and Studies (DTS) is mandated both to initiate and to conduct studies of its own and to accompany the work of the Federation with theological reflection. Emphasis is placed on quality and relevance, sharing (information and time), and on providing a hospitable environment for critical reflection on controversial theological issues.

The work is carried out in close cooperation with member churches and related partners in the North and South, and this cooperation has been increased. Visits to member churches and their theological institutions have led to positive interaction and requests for information from students, scholars, and other individuals in member churches on a wide variety of topics related to theology and studies.

The cooperation of DTS with the Institute for Ecumenical Research in Strasbourg has developed particularly well in the period under review. Common staff meetings, mutual support, and participation in common projects, all of which strengthen the unity of purpose of the two institutions, have been features of this cooperation.

All theological activities of the LWF have had an ecumenical perspective and have included ecumenical participation. Several programs have been conducted in full ecumenical cooperation with

the WCC, with agencies or institutes in other churches, or with world communions. The LWF has seen it as its obligation in the wider ecumenical context to secure a Lutheran presence and to work on a Lutheran identity, and thus to contribute to the theological reflection in and in pursuit of *communio*.



*Church Leaders' Consultation,  
Geneva, 1994*

*From Federation to Communion:  
The History of the LWF*

The 50th anniversary of the LWF presents an opportunity for serious historical and theological reflection on the past, as well as on the prospects and challenges of the future. An important element of such reflection was the commitment to publish a major work about the Federation. In 1992, an editorial committee of three was formed. A highly inclusive process was set in motion so as to make room for wide participation. One major seminar and several smaller, regional consultations were held, and a great variety of experienced and skilled people were involved as writers, readers, and resource persons. The book is scheduled to be published – in English and in German – in time for the Ninth Assembly, in connection with the celebration of the 50th anniversary of the LWF. It is expected that this project will also generate research activities and programs on local and regional levels.

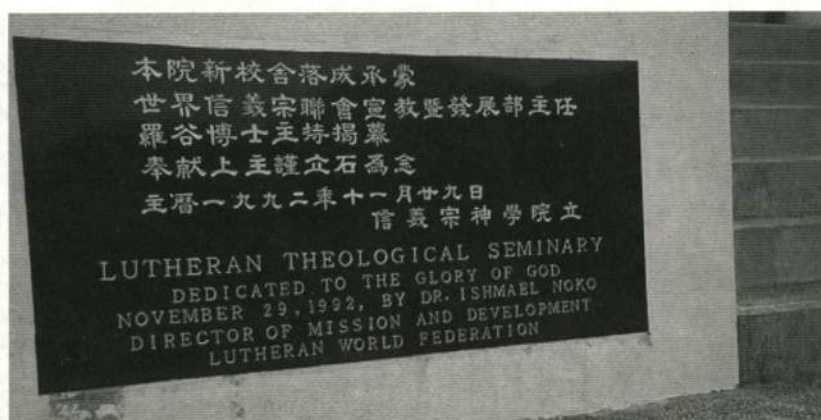
*Study on the Church in China*

The LWF conducted a study on China from 1971 to 1983, which became known as the “Marxism and China Study” and was very much a child of its time. When in the 1980s the focus shifted from ideology and political structures to human rights and social issues, the study had run its course. In 1992, the then General Secretary proposed to the Council that a new China study be undertaken, a study which was to be something quite different. In the first year, a feasibility study was made in consultation with the China Christian Council (CCC) and Chinese church leaders. It was clear from the outset that the study should be a Chinese undertaking, a self-study. As a consequence, the program was lodged at the Lutheran Theological Seminary in Hong Kong, whose president became the coordinator of the study carried out by a research committee whose members mainly consist of the seminary’s faculty.



*Participants in consultation on History of LWF,  
Kloster Wennigsen, Germany, 1993*





*Lutheran Theological Seminary, Hong Kong*

The program is overseen by the China Study Committee, which also comprises representatives of CCC and participants from overseas. The goals and objectives of the study are to

- attain an overview of the history and to summarize the experiences of the churches in China;
- study the missiological methods used and the structures that have been developed;
- increase understanding of the situation of the church in China, and of the Chinese churches among the churches around the world;
- affirm the church in China and the Chinese churches as they relate to their own history and cultural background;
- enrich the spirituality of the churches in Asia and other continents through the experiences of the church in China;
- support the strengthening of theological education for church workers and lay leaders in China;

- be in fellowship with the church in China and the Chinese churches in the proclamation of the gospel.

The program was first approved for a three-year period. It is intended to help LWF member churches to interpret the many facets of Chinese church life and thus to prepare them for the Assembly in Hong Kong in 1997.



*The China Study committee, Hangzhou, China, 1995*



*China Study program: Women Hold up Half of the Sky, Hong Kong 1996*

### **Commitment to Luther Research and Reformation Studies**

One of the first initiatives of the Commission on Theology of the newly founded LWF was to propose an International Congress for Luther Research. Although the form of the LWF's support changed over the years, it always maintained links with this body, for instance, through funding the Continuation Committee and assisting in broadening the basis of Luther research. Thus, DTS took part in the planning process of the Congress and enabled the participation of Luther scholars from Eastern Europe and from churches in the South.

Other aspects of Reformation research were nourished through a consultation in 1994 on "The First Radical and Second Reformation", organized together with the World Alliance of Reformed Churches.

### **Theology and the Church**

In recent years the term *communio/koinonia* has been the subject of a lively debate. *Communio* has been used to describe the unity of the church across all time and space, to express, in a comprehensive and integrated way, the nature of life together in the local church, and to emphasize the relationship between local churches at the national and international levels. It is, moreover, used to address the situation in our societies where loss of community is experienced as loneliness and personal isolation and where there are growing social divisions between rich and poor. Thus, since the mid-1980s, *communio* has been an important concept for member churches of the LWF.

Following the Seventh Assembly in Budapest in 1984, *communio* became a predominant ecclesiological concept for the Federation. As a consequence, in 1990 the Federation revised its Constitution at its Eighth Assembly in Curitiba, defining itself henceforth as "a communion of churches which confess the triune God, agree in the proclamation of the Word of God and are united in pulpit and altar fellowship". A new



desk was established designed to focus on the practical and theological aspects of the ecclesiology of communion, and to consider questions such as the Lutheran understanding of *communio* and its implications for mission and ecumenical dialogue. Moreover, an opportunity was provided to evaluate the member churches' experience with the concept of communion.

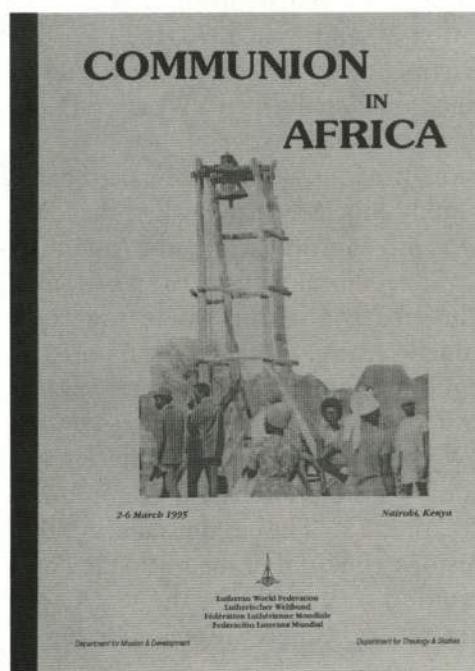
### *Communion in Africa*

A consultation in March 1995 in Nairobi on the communion of churches in the multifaith and multicultural setting of Africa, dealt with the practical aspects of the *communio* ecclesiology. It concentrated on the following questions:

- Has the concept of communion (and the Federation's new structure) changed the relationship between Lutheran churches in countries where there is more than one Lutheran church?



*Church in Addis Ababa, celebrates its fiftieth anniversary in 1995*



- What are the consequences of the communion concept in Africa with regard to cooperation and church structures?
- Has the concept of communion as being Christianity's global goal changed relationships with other churches?
- How is the communion of Lutheran churches to be understood with regard to relations with people of other faiths?

The consultation was attended mainly by leaders of the African member churches. Presentations, reports on interfaith dialogue, and the final statement were published in 1995 as *Communion in Africa*. The participants reaffirmed that the LWF is a communion of

churches and pointed out "that certain structures of communion were already in place in most of the LWF member churches in Africa. The Curitiba resolution strengthened and expanded what was already being practiced". With regard to divergent doctrinal positions the statement stressed that "the consultation acknowledged that the unity in diversity existing among the LWF member churches should be recognized as it enriches our communion. However, this should serve as a challenge for continued discussion within the communion". Two specific issues were highlighted: "the various concepts of *episcopé* [oversight] which the member churches use for their leaders (i.e. bishop, president, chairperson, senior pastor, etc.) and the ordination of women (some churches ordain women and some do not)".

### *The Lutheran Understanding of Communion*

In November 1994, a working group was established to deal with the theological aspects of the *communio* ecclesiology. It included Lutheran theologians from Argentina, Finland, Germany, Japan, Norway, the USA, and the Institute for Ecumenical Research. The group was to interpret, from a Lutheran perspective, the *communio/koinonia* concept in the ecumenical context. This context was characterized by different – sometimes even conflicting – positions.

Using the concept of communion implies the need to elaborate a Lutheran position with regard to the ecclesiology of communion. Hence, the group dealt primarily with the following questions:

- What is the Lutheran understanding of the church and is communion a suitable concept to express it? What

criteria need to be fulfilled from the Lutheran point of view?

- To what extent is the concept of *communio/koinonia* useful with regard to overcoming confessional diversities? Do we have common convictions regarding the interpretation of communion?

At its first meeting in Geneva, the group dealt with the biblical, historical, and contextual aspects of the ecclesiology of communion. A second meeting in May 1995 in Chicago focused on the trinitarian foundation of the church, the problem of ecclesiology and ethics, and the relation between the different levels of communion – the local and the universal. A statement entitled *Toward a Lutheran Understanding of Communion*, was finalized at the group's third meeting in March 1996 in Strasbourg. The statement and presentations were published in the LWF Studies series in 1997.

### *Worship and Congregational Life*

In the LWF restructuring after the Curitiba Assembly in 1990, the new Department for Theology and Studies once again established a Worship Desk, after a hiatus of several years. At the same time, however, the Curitiba Assembly concluded the work of the LWF worship consultant in Latin America.

The central focus of the work since Curitiba is worship in its congregational setting, its ecumenical core, its cultural context, and its Lutheran identity. The 1990 *Curitiba Message* stated, "Worship is the place where the church is most visible, where the communion is expressed". The circumstances of this historic time and of the Lutheran communion suggested that the work concentrate on congregational worship in



three primary relationships: culture, communio, and ecumenism. Most of the work has fallen within the ambit of a major multifaceted long-term program, the Worship and Culture Study.

#### Worship and Culture Study

How can worship – liturgy, preaching, hymns and music, and its spatial environment – be both Christian and local in the diversity of the world's cultures? How can the gospel take root in local cultures so that the people in those places can worship meaningfully and thereby become more deeply rooted in the gospel? These are questions of the contextualization of worship. At the same time, how can the worship life of a local congregation witness to the gospel by rejecting or transforming those cultural elements which are in opposition to it? In what ways can local cultural elements be reinterpreted or transformed for use in Christian worship?

These are questions of the countercultural in worship.

In 1992, in an attempt to explore such questions, the LWF began a long-term study of the relationships between Christian worship and the world's cultures. It is of necessity an interdisciplinary effort, for worship includes not only liturgy and preaching, but also musical and architectural/artistic settings – and, of course, matters of cultural anthropology are also inherent in any such study.

The LWF established an ongoing international study team, comprised of about 25 scholars and church leaders from around the world, including three ecumenical participants (Anglican, Roman Catholic, and Methodist). Two eminent scholars were enlisted as resource persons.

The study team built on the work of the previous Department of Studies, particularly the "Confessing Christ in



*New chapel in the Central African Republic enables worshipers to gather within a round shape, a familiar pattern from their culture*



*Worship at the inauguration of the China Study Program — music is accompanied on a traditional Chinese instrument*

Cultural Contexts Study” of 1975–83, the Cret-Berard consultation and statement (*Lutheran Agenda for Worship*) of 1979, and the Tantur seminar on “The Significance of the Jewish Heritage for the Task of Contextualization” in 1981.

Phase I of the Worship and Culture Study involved two global consultations. The study team first met in October 1993 in Cartigny, Switzerland, to explore some of the biblical and historical foundations of the topic, particularly with regard to baptism and eucharist in the New Testament, the early church, and the Lutheran Reformation. This consultation resulted in the “Cartigny Statement on Worship and Culture: Biblical and Historical Foundations”. The second consultation of the study team was in Hong Kong in March 1994, and began to consider contemporary aspects of the topic, using case studies from around the world. The papers and reports from these two

consultations were published in the *LWF Studies* series in 1994 as *Worship and Culture in Dialogue*. This book served as the foundation of Phase II of the study, which involved regional and subregional research around the world (using a wide variety of methodologies, as determined regionally). The reports of that research, in turn, provided the “grist” for Phase III, when the study team gathered again (in Nairobi in January 1996) to analyze and synthesize the reports, to consider in some detail both the contextualization of the eucharist and the ways in which the eucharist is also inherently countercultural, and to plan regionally for the implementation in LWF member churches of the study findings. This consultation resulted in the “Nairobi Statement on Worship and Culture: Contemporary Challenges and Opportunities”. That statement, along with a summary of the regional research and the papers of the Nairobi consulta-



tion, appeared in June 1996 in a second volume in the LWF Studies series, *Christian Worship: Unity in Cultural Diversity*. It is hoped that a final consultation of the study team can be held in 1998 to consider several remaining elements of the topic.

However, even with all this effort, only the surface of the topic can be touched. Exploring complex issues in depth cannot be done quickly. In addition, raising consciousness in member churches and their congregations takes time, and making liturgical changes requires persistent but gentle pastoral and episcopal leadership. Further scholarship and training have been requested by churches in the developing world. While it is already clear that the LWF Study on Worship and Culture is making a significant contribution to interna-

tional ecumenical efforts, at the same time it is recognized that such efforts must continue over the long term. Indeed, both because of the nature of Christian worship as participatory (i.e. constantly involving new generations) and because cultures constantly evolve, efforts at contextualization can never end. As the Nairobi consultation concluded: "Giving priority to this task is essential for the evangelization of the world".

An important part of the Worship and Culture Study is the global network of persons who have worship responsibilities: persons with churchwide worship responsibilities in member churches (e.g. church staff, heads of commissions on worship), theological educators, and worship staff in other Christian world communions. This network



*Women of the ELCA Choir, Minneapolis, Minnesota*

[illegible]

functions for communication and dialogue with and among member churches and ecumenical partners. A major means of communication with and among the network is the publication *WorshipNet*, which has been distributed twice a year since February 1993.

## The Church and Social Issues

Justification, the core concept in the Lutheran Reformation, automatically leads to freedom, the freedom of a Christian. This freedom should be made use of in the service of our neighbor, a service which must have justice as one of its norms. *Justification* contains the word *just*; therefore, in social ethics, justice must be a central norm for a Lutheran understanding. But Lutherans will always distinguish between the two concepts – justification and justice – in order to show that the world will never be saved by good deeds; it is rather the other way round: a good person will perform good deeds. Liberated through the message of justification, Christians are sent into the world where they are confronted with a host

of problems and issues of a social character.

Although there is consensus on the fact that justification and justice belong together and that justice is the central social ethical norm, a consensus on how the principle of justice should be defined and applied to different social issues still remains to be found. That is why continued study and research in this area are vital for the church.

Social ethics is a normative ethical reflection focusing on social structures, systems, and processes, and Christian moral teaching has always included concern about moral responsibility in political, economic, and other social relationships. What the churches experience as the most burning social issues confronting them differs according to social, personal, and regional settings and circumstances. When society changes, new social issues can emerge and old ones disappear. Therefore, in dealing with social issues, there is always continuity as well as change or renewal.

In this period, the focus has gradually shifted away from a more eurocentric perspective and has begun to deal in depth with those social issues which confront churches in the South as well as the North. Social ethical studies began to move more towards applied ethics. Thus, studies were instigated in bioethics, environmental ethics, ethics and the economy, land and peace ethics. In these areas, applying normative ethical principles to burning social issues was seen as an ongoing hermeneutical process which required a flexible methodological approach. As there were a great many such issues, certain choices had to be made. The study areas for the period under review clustered around the following themes: land, life, peace, and justice.



### Land

We live on the land and we live off the land; we are dependent on land in many subtle ways. Many of the social and ethical questions related to land, especially its use and just distribution, have already been studied. In 1993, a consultation in Brazil focused on the relationship between *Region and Religion: Land, Territory and Nation from a Theological Perspective*. The results were published under that title in 1994. It called for land reform in many places, for questions of land and resources are at the core of many ethnic and religious conflicts. The consultation also found that the question of land could not be treated in isolation, but had to be seen in relation to human and political rights, education, modernization, and the struggle for a more just society.

At that consultation, a discussion on ethnicity and religion was begun. The struggle of indigenous people for survival and identity shows how important ethnic and national identity are. The program on land continued in this direction, and – together with ecumenical partners – a consultation was held in Sri Lanka with the theme “Ethnicity and Nationalism: A Challenge to the Churches”. The consultation turned out to be very timely and the results trendsetting. The case studies presented focused on some of the many instances of ethnic conflict; they tried to analyze the different factors contributing to a sometimes insoluble mix. The challenges to the churches were clearly spelled out:

- to search the scriptures, to seek to understand ethnicity and nationalism;
- to reassess critically their own history and involvement in ethnic conflicts;
- to break down walls of division;

- to examine their relations with people of other faiths and to move beyond passive tolerance towards creative dialogue.

If churches are to be peacemakers and mediators in conflicts, they must inform themselves about political and economic situations and become aware of historical and cultural contexts.

### Life

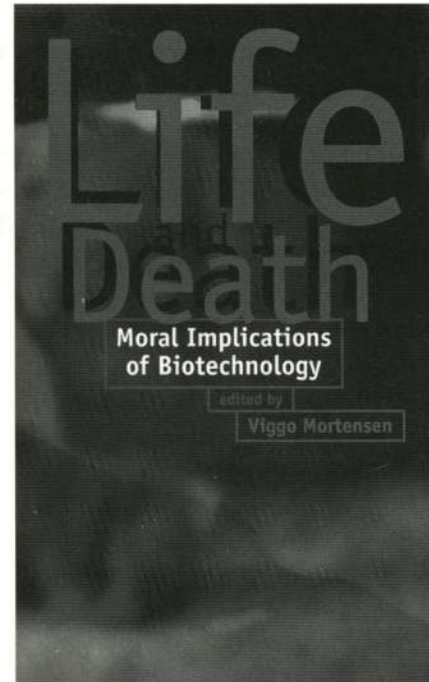
After extensive consultation with experts, the program focused on bioethics: Manipulation or Evolution. It was developed in accordance with the trends of the newly emerging discipline of bioethics. A working group, composed of members of the five Nordic member churches, was given the mandate to ad-



*Part gaucho, part monk. A statue showing the inculturation of Christianity in a Latin American context. Consultation Region and Religion, Brazil, 1993*

dress some of the questions raised by developments in biotechnology. The results were published in 1996 as *Life and Death: Moral Implications of Biotechnology*. Bioethical questions confront all Christian churches. The study was intended to be a reflection on how the Lutheran Reformation heritage could contribute to this lively debate. The book, in the form of eight imaginary letters, deals with such controversial issues as genetic counseling, *in vitro* fertilization, embryo research, the quality of life, brain death, organ transplantation, genetic testing, etc.

Non-human life and the problems of ecology are dealt with in environmental ethics. The central task of a



*Working group on Concern for Creation, Bossey, Switzerland, 1994*

Christian environmental ethics must be to reflect on the spiritual significance of the relationship between Christianity and environmental issues, and to try to understand creation anew in light of today's threats to nature.

In the conciliar process for Justice, Peace, and the Integrity of Creation, the concept "integrity of creation" was always the most difficult to come to grips with. The LWF program *Concern for Creation* has a twofold goal: (a) to work towards a sound Lutheran theology of creation, and (b) to assist its departments and offices to take environmental concerns into account in their programmatic work. A process of consultation took place with staff of the Federation as well as with experts from outside. They affirmed that religious communities could draw on their own resources for deeper reflection on and action *vis-à-vis* the environmental crisis. A reader with the title *A Concern for Creation: Voices on the Theology of Creation* (1995) was published. Through the Interde-



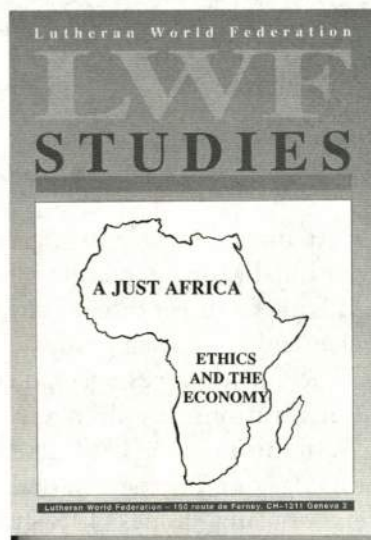
partmental Staff Working Team on the Environment, environmental concern was kept on the agenda of the different LWF departments. In DWS, a set of environmental guidelines was approved – another example of in-house cooperation.

### Peace

On the explicit request of the Federation of Protestant Churches in the former East Germany, the LWF worked on an updated interpretation of Confessio Augustana XVI (CA 16). A study was published focusing on the notion and contemporary understanding of just-war theory (*Frieden und Bekenntnis*, 1991). In the meantime, political changes and the unification process of the German churches brought issues of peace and reconciliation to the fore. In order to study the whole process anew, a small working group was nominated. It produced a consensus document, *War, Confession and Conciliarity: What Does 'Just War' in the Augsburg Confession Mean Today?* (1993). It played a positive role in bridging positions of pacifism and military advocacy within the churches. The study affirmed that questions of war and peace were related to our confession, and it called for new ways of resolving conflicts. This recommendation became increasingly important where escalating local and regional conflicts began to pose a threat to peace and stability; it became vital that the LWF engage more concretely in peacemaking. The study encouraged reflection on how civil society's role in peacemaking could be strengthened.

### Justice

Justice is the basic principle underlying Christian social ethics. This program deals with the area of ethics and the economy, and tries to help us understand the mechanisms which create injustice and to equip people to speak up and fight against it. The program was carried out on a regional basis. It started as a study on societal change in Europe. In 1990, two small planning consultations were held, and in 1992 the Europe study reached an interim conclusion with a consultation in Rome (see *A Just Europe: The Churches' Response to the Ethical Implications of the New Europe*). Thereafter, it was decided that the program should be further developed with more active participation from the Third World.



Africa was next, for the reason that it was suffering one of the worst crises in its history. Drought, hunger, poverty, political mismanagement, and an unjust economic order were some of the contributing factors. In 1993, a consultation was held in Moshi, Tanzania and

*"A Just Africa",  
consultation on  
ethics and  
economy,  
Tanzania, 1993*



*"A Just Asia",  
consultation on religion,  
ethics and the economy,  
Singapore, 1996*

a first attempt was made to engage the International Monetary Fund and the World Bank in direct discussions with churches and concerned groups of citizens. The Curitiba message had called those institutions "modern-day Pharaohs". In this case, the LWF acted like Moses, engaging Pharaoh in dialogue, thereby raising hopes for gradual change (see *A Just Africa: Ethics and the Economy*, 1994).

In Latin America, a consultant was asked to perform an exploratory study on economic alternatives for a continent in transition; the result was "Ensayo sobre economía alternativa: América Latina hacia el siglo XXI" ("Latin America at the Crossroads: Challenges and Proposals for the 21st Century").

For the region of Asia a successful consultation was held in Singapore November 1996.



### *The Church and People of Other Faiths*

One overall task of the LWF is to assist member churches in the exploration and clarification of theological questions and concerns in regard to other faiths (and ideologies), and to promote through study and research activities the self-understanding and the communion of member churches in line with LWF policies and procedures.

With regard to this work, the Curitiba Assembly endorsed what had been achieved thus far and further articulated the commitments of LWF member churches to continue and strengthen their efforts in responding to the challenge of religious pluralism. It called on the churches to explore ways to promote justice, peace, and the integrity of creation; to study our faith and that of others in depth; to accelerate efforts to equip people for witness and dialogue in multifaith contexts; and to demonstrate and uphold the interrelationship of witness and dialogue as an integral part of Christian mission and self-understanding.

### *Theological Perspectives on Other Faiths*

*Living as we are in the midst of other religious communities we commit ourselves... to study our own Christian faith in depth and others' faiths sympathetically, in order to understand better the relationships between them.*

(Curitiba 1990)

This study project involved five working groups, each focusing on a specific (religious) tradition, namely Islam, Hin-



*Chapel of the Tao Fong Shan Christian Center, Hong Kong, built for the encounter between Christianity and Buddhism*

duism, Confucianism, Buddhism, and African Religion (AR). In pursuing this work, the study teams had as general guidelines:

- to pay adequate attention to both the canonical and popular dimensions of the tradition being studied;
- to explore concrete Christian encounters with that tradition in particular contexts (including ritual and communal dimensions);
- to reflect upon specific theological engagements with that tradition with reference to common Christian and specifically Lutheran affirmations;
- to articulate a proposal for future dialogue with that tradition.



The first round of study team meetings took place in 1993, and the second in 1995. In 1996, a major theology of religion consultation involving all the five study teams, with additional participants from LWF member churches and from ecumenical partners, was held in Bangkok. From the separate group studies and the major consultation common theological affirmations emerged. Areas of theological engagement through dialogue with each of the five traditions were identified. It is hoped that this substantial material will prove useful for further study and reflection in LWF member churches. The position papers from the working groups, together with additional documents from the major consultation, are to be published as *Theological Perspectives on Other Faiths: Towards a Lutheran/Christian Theology of Religions*.

The study, of course, has not produced a theology of religions as such. Developing such a theology is a continuous process. What it has done, though, is to start the discussion on the subject and to provide useful materials for the development of a Lutheran/Christian theology of religions. The development of such a theology could therefore become an important issue on the agendas of churches and the LWF now and in the years to come.

### The Challenge of Religious Pluralism

The concept of religious *pluralism* covers the whole area of theological engagement between Christianity and other faiths, as well as relations between the adherents of the different faiths in question. The focus has been on specific issues of concern to LWF member churches in their particular multifaith contexts. This and the study project described above are complementary.

This project has largely been conducted through consultations and seminars.

In 1991, a consultation on "Islam in Asia" took place in Bangkok. It was jointly sponsored by the LWF and the World Alliance of Reformed Churches (WARC). The consultation was organized in an effort to create a climate wherein an authentic engagement between Christians and Muslims could take place. The consultation papers were published as *Islam in Asia: Christian Perspectives*.

A seminar on fundamentalism, jointly sponsored by the LWF, WARC, and the Pontifical Council for Promoting Christian Unity (PCPCU), was held in Mühlheim, Germany. The representatives of the three world communions agreed that it was their task to help church members face up to fundamentalism (in its radical form) in a positive, concerned, and open-minded way. The growth of fundamentalism challenges us to proclaim the truth of Jesus Christ in a way that takes account of the realities of our times.

"Theological Education and Training in a Multifaith Society" was the theme of a consultation held in 1994 in Johannesburg for Lutheran theological educators from the South, with some representatives from the North. The consultation recognized and affirmed the theological significance of other faiths and the need for incorporation of multifaith perspectives into a broader spectrum of courses in our theological institutions. The consultation papers and recommendations were published as a report entitled *Theological Education and Training in a Multifaith Society*.

Also in 1994, two other consultations were held at regional level, one on "Christianity and Other Faiths in Europe Today" took place in Järvenpää, Finland, and another on "Religious Plu-



ralism in Africa: Challenge and Response" in Dakar, Senegal. Each of these consultations explored and reflected on the nature and challenge of religious pluralism and its general implications for the churches' life and work in the respective regions. A book entitled *Christianity and Other Faiths in Europe* came out of the Järvenpää consultation. The Dakar consultation documents are soon to be published as *Religious Pluralism in Africa: Challenge and Response*. A consultation was also organized on "Living and Serving Humanity in a World of Religious Pluralism" in Asmara, Eritrea. There were participants from LWF member churches from different parts of the world as well as representatives of other religious traditions from countries where DWS is involved in humanitarian aid activities. The deliberations of the consultation focused on how people of different faiths can live and serve humanity together in a harmonious way; understanding the nature of humanitarian assistance and development from different religious and theological perspectives; and on study cases based on actual experiences in countries where the LWF is involved in humanitarian assistance. A report containing the papers and discussions of the consultation was published as *Living and Serving Humanity in a World of Religious Pluralism*.

### Remarks

Interfaith dialogue is a central concern of the LWF. The whole phenomenon of religious pluralism is based on such an approach. We need to know something about the other and his/her faith and about ourselves and our faith. It is through interfaith dialogue that such aims can be honestly pursued. Without dialogue, the diversities in human relations – be they religious, cultural, or ethnic – lack proper meaning and genuine, mutually enriching encounter.





## ECUMENICAL RESEARCH, STRASBOURG

### BACKGROUND AND TASKS

In 1963, in the wake of ecumenical developments following the Second Vatican Council, the Helsinki Assembly of the LWF established the Lutheran Foundation for Interconfessional Research with the purpose of contributing "to the fulfillment by the Lutheran Churches of their ecumenical responsibility in the area of theology" (Foundation Constitution, Article 3). In 1965, the Foundation created the Institute for Ecumenical Research in Strasbourg to fulfill this purpose. The Strasbourg Institute was conceived as a unique institution, combining academic objectivity and freedom with direct service to the LWF and the Lutheran churches.

The work of the Institute consists of:

- historical and systematic theological research on ecumenically significant topics;
- participation in the dialogue work of the LWF and cooperation with it in the field of theology and studies;
- organization of theological seminars and consultations relating to its research work;
- maintenance of contacts with theologians of other confessions.

In June 1990, the Institute celebrated its 25th anniversary with a conference in which about 45 church leaders and theologians, mostly Lutherans but also from



*Institute for Ecumenical Research, Strasbourg, France*

other confessions (Orthodox, Catholic, Methodist, Anglican), discussed the ecumenical situation. The papers of this consultation were published in English and German as *Lutheran Ecumenism on the Way* (LWF Documentation 32, 1993). At Hong Kong, the Institute looks back over 30 years of work in the service of the churches. In many ways it has become an integral part of the history of international Lutheranism. The following report covers its work during the 1990s.

### *Ecumenical Research*

On one hand, the general ecumenical context of the 1990s has been marked by important regional developments and a growing consolidation of many Christian world communions. On the other hand, however, many complain that ecumenism at the global level has stagnated. The research work of the Institute has analyzed these features of the ecumenical situation.

Two smaller studies have been conducted by the whole staff together: the booklet *Communio/Koinonia* (Strasbourg 1990) was written for the Curitiba Assembly to provide background material for the discussion on the nature of the LWF as a communion. This small study has been widely received and distributed in English and German and had to be reprinted. The challenges of the present ecumenical situation are analyzed in a statement of the Institute: *Crisis and Challenge of the Ecumenical Movement*. This short book particularly addresses the global situation and calls for a "pilgrim ecumenism" which can survive periods of alleged stagnation.

Three large study projects have been brought to completion since the last Assembly. The project "Basic Differences – Basic Consensus" was begun in the mid-1980s and completed with the publication of two books: *In Search of Christian Unity: Basic Consensus – Basic Differences and Grundkonsens – Grunddifferenz*. These publications investigate



*Institute for Ecumenical Research, publications*

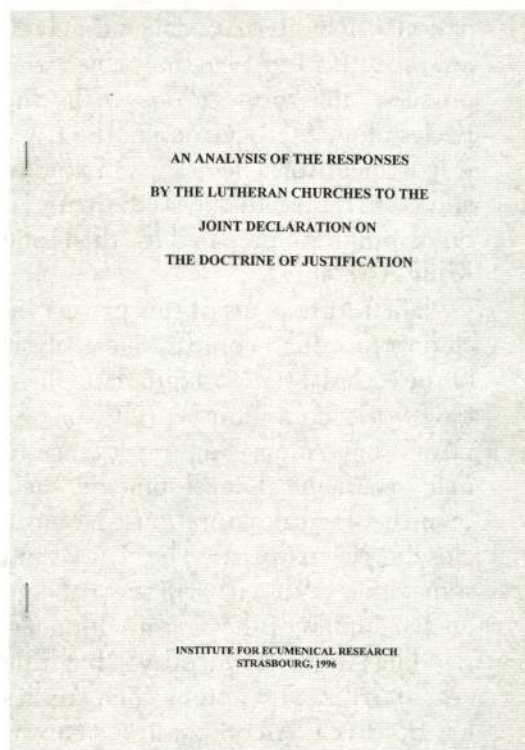


the history of the two notions and describe their various uses in contemporary ecumenism.

Various ecumenical dialogues have claimed to reach a "basic consensus", often expressed in short summary statements. Such a "basic consensus" relates to the agreement in the gospel required for unity and is compatible with significant diversity in thought and life. The significance of brief official declarations in furthering unity and communion points to the fruitfulness of the idea of a "basic consensus".

In relation to "basic differences", the project established that this phrase refers to a rather heterogeneous collection of ideas and assumptions. The phrase is best used to describe a systematic difference in outlook that colors many individual aspects of the difference between two churches or traditions. The project emphasized, however, that such a basic or systematic difference need not be church-dividing. A basic difference in theological outlook can exist within a single church or communion; the existence of such a difference can even enrich a church's diversity. The concepts "basic consensus" and "basic difference" thus are not mutually exclusive. A basic consensus permits the diversity of a variety of comprehensive theological outlooks.

Another study project begun in the 1980s, "The Theology of Creation: An Ecumenical Challenge?" was completed with the publication of Per Lønning's *Creation – An Ecumenical Challenge?* and Mark Ellingsen's *The Cutting Edge: How Churches Speak on Social Issues*. Ellingsen's study has become a popular reference work, containing a comprehensive survey of the churches' various statements on social ethics.



A third study project, "The Ecumenical Dimension of a Theology of the Cross", continued into the mid-1990s. This project addressed extensively the use of the notion of the cross as a critical principle of theology and ethics. Its main publications are Flemming Fleinert-Jensen's *Das Kreuz und die Einheit der Kirche* and Yacob Tesfai's (ed.) *The Scandal of a Crucified World*. The second publication contains the papers of a 1992 consultation in Nice, organized in relation to the project. The approaches of liberation theology occupy a central place in this book. Another consultation on "Theology of the Cross – An Ecumenical Criterion" was held at Liebfrauenberg, France, in September 1990.

In 1994, two new research projects were launched. "The Nature of the Church Local and Universal as Ecumenical Problem" discusses the nature of and interconnections among local,



national, and international church bodies. From 1994 to 1996 this project was pursued in cooperation with the Ecclesiology Study Group of the LWF Department for Theology and Studies and contributed to the study material on communion prepared for the Hong Kong Assembly.

The future plans of this project include a thorough comparative analysis of the ecclesial status of different Christian world communions (CWCs). As CWCs have increasing importance in many ecumenical developments, their own theological nature must be more closely investigated. The LWF and some other CWCs have in the past conducted studies of their own self-understanding ("Lutheran identity"), but little cross-fertilization among such studies has occurred. A comparative analysis and a theological exchange would be helpful. In the context of this project, the Strasbourg Institute has followed the discussions concerning the self-understanding and ecumenical role of the WCC.

The second new project launched in 1994 is called "*Koinonia* in the Life of Faith: Ethical Engagement and the Unity of the Church". The recent emphasis on *koinonia* or communion as the form of the unity of the church has provided a clearer perception of unity not only in doctrine, but also in life and witness. The nature of unity in the concrete life of faith, however, needs to be more fully explored and defined within ecumenical work.

Such exploration must occur in relation to the tensions that have existed from the beginnings of the ecumenical movement between, on the one hand, the Faith and Order movement with its orientation toward consensus in doctrine and, on the other hand, the Life and Work movement with its orienta-

tion toward common action in the service of humanity. The Institute study would hope to contribute to a bridging of the gap between these tendencies in modern ecumenism. Within this exploration, these themes at least need to be explored:

- What is the relation between unity in faith and unity in Christian life?
- What sort of consensus in teaching about forms of Christian life (especially what has come to be called ethics) is either necessary or desirable for the communion of the church?
- In what sense is the being of the church as church at stake in various questions about the shape of Christian life?

Since these questions are very abstract, dealing with the foundations of ethics, specific issues and influential positions have to be identified so that a precise discussion can take place. As a first step the Institute organized in October 1996 a consultation "*Veritatis Splendor and Evangelium Vitae Engaged by Protestant Ethics*", in which recent Roman Catholic teaching on the foundations and applications of ethics is extensively analyzed in the light of Lutheran and other Protestant approaches. Contemporary Roman Catholic moral teaching is not only ecumenically important but also includes a normative view of foundational topics which other churches have often not addressed. A Lutheran discussion of these matters may help Protestant churches discover both strengths and weaknesses within their own traditions. The papers from the consultation will be published in English and German.

In addition to larger projects, staff have had an increasing number of individual study projects and various responsibilities in connection with jour-



nals, encyclopedic works, editorial committees, etc. The History of the LWF has been one of these projects. Moreover, histories of Anglican-Lutheran and Lutheran-Orthodox relationships are currently being written by Institute staff members. Issues related to the reception of ecumenical results in the churches continue to be emphasized in various individual study projects. Women's issues have become a new field of research in the Institute during the 1990s.

### *Dialogues and Ecumenical Cooperation*

The Council of the LWF has traditionally appointed Institute professors to serve as consultants to its dialogues with other churches, including Lutheran-Roman Catholic, Lutheran-Orthodox, Anglican-Lutheran, Lutheran-Reformed, and Adventist-Lutheran dialogues. Increasingly during the 1990s, the work of the Institute has found its focus in these dialogues. This focus has various causes:

- in addition to the dialogues of the LWF, many regional dialogues have been both theologically and practically important;
- the method and manner of reception of dialogue results by churches, i.e. their acceptance into the life, administration, and proclamation of the churches, need closer examination;
- many of the dialogues are now so well established that it is time to write a first comprehensive history of the bilateral relations of the participating churches.

In addition to the dialogues themselves, the Institute has assisted the LWF Assistant General Secretary for Ecumenical Affairs in the various phases of the Joint Declaration on the Doctrine of Justifi-

cation with the Roman Catholic Church.

In this context, mention should also be made of the publication of a second volume in the collection of bilateral dialogue, *Dokumente wachsender Übereinstimmung*. An English translation will also be published. An extensive collection of dialogue texts in French has been prepared as *Accords et Dialogues Oecuméniques*.

The Institute has also sought to reflect on the nature of the dialogues and especially on the nature and limits of "consensus ecumenism", i.e. the attempt to reach unity by means of doctrinal conversations. Although the great majority of churches considers doctrinal convergence as a necessary prerequisite for ecclesial communion, some voices claim that a doctrinal approach no longer adequately meets the reality of today's churches. Although discussion concerning the possible alternatives to "consensus ecumenism" has remained diffuse, participation in this exchange of opinions is necessary for the Institute.

The Institute also maintains contacts with various church leaders and organizations. Two Archbishops of Canterbury have visited the Institute: Dr Robert Runcie in November 1989 and Dr George Carey in February 1993. The General Secretary of the WCC, Dr Konrad Raiser, came to the Institute in January 1996. Contacts with the Faith and Order Commission of the WCC have been maintained throughout the period, with three persons from the Institute participating in the World Conference on Faith and Order in Santiago de Compostela in August 1993.

Contacts with other ecumenical institutes have been maintained within *Societas Oecumenica*, a network of mostly European ecumenical institutions. Joint staff meetings to exchange

information have been held with other institutes in the vicinity (e.g. Bensheim, Tübingen). Lectures to visiting groups from Scandinavia and North America have been delivered regularly. In addition to lecture trips to Slovakia, relations with Central and Eastern Europe have for the most part been dealt with in the context of summer seminars in which a number of persons from Eastern Europe participate each year.

Through the research work and personal involvement of Dr Yacob Tesfai, the Institute's contacts with the theological scene in Asia, Africa, and Latin America have increased considerably. With the financial aid of the LWF, the Institute has invited speakers and participants from the South to its seminars and consultations. Members of the staff have undertaken special lecture trips to Argentina, for example.

#### *Seminars and Consultations*

Every summer about 80 participants from a variety of confessional backgrounds and nationalities come to Strasbourg for ten days to participate in an ecumenical summer seminar organized by the Institute in cooperation with the Department for Theology and Studies of the LWF. These seminars celebrated their 30th anniversary in 1996. Seminar topics for the years 1990-6 were:

- |       |                                                                  |
|-------|------------------------------------------------------------------|
| 1990: | Contemporary Issues in the Understanding of the Church           |
| 1991: | The Ethical Commitments of Ecumenical Assemblies                 |
| 1992: | The Ecumenical Situation: New Opportunities, New Problems        |
| 1993: | Dissent and Discipline – Freedom and Authority                   |
| 1994: | Ecumenism, Culture and Syncretism                                |
| 1995: | Leadership in the Church                                         |
| 1996: | The Ethical Engagement of the Churches in Ecumenical Perspective |

The papers of the 1994 seminar were published in the *International Review of Mission*.

Since many LWF member churches regularly send persons to the summer seminars, these have traditionally been an effective means of communication between the Institute and the churches. Moreover, the summer seminars have furthered the reception process of the dialogues and theological work with which the Institute has been involved. As the participants are normally younger theologians who already have some ecumenical experience and responsibilities, the summer seminars





*Consultation "The Ethical Engagement of the Churches in Ecumenical Perspective":  
Lutheran School of Theology at Chicago, Strasbourg Institute, in Chicago, 1996*

have by now educated at least two generations of Lutheran ecumenists. In spite of limited resources and an increase in other available opportunities, attendance has remained stable.

Other consultations organized by the Institute include the following:

In September 1991 the Institute co-sponsored an "International Consultation on Ecumenical Dialogues" organized by the LWF Standing Committee for Ecumenical Affairs. This meeting gathered together the various LWF delegations nominated to bilateral dialogues. Two consultations were co-sponsored in the USA: "Scripture, Tradition, and the Church" (November, 1990) and "Implications of Full Communion (February–March 1993).

In cooperation with the Institute of Systematic Theology at the University

of Helsinki and Luther-Akademie Ratzeburg, two theological workshops were organized: "Luther und die trinitarische Tradition" in March 1993 and "Der Heilige Geist" in December 1994. These papers have been published as two German volumes.

The Institute has followed closely recent European developments among the Lutheran, Reformed, and Anglican churches. Together with the Leuenberg Church Fellowship, the Institute organized a consultation for representatives of the churches of the Leuenberg, Meissen, and Porvoo agreements at Liebfrauenberg, France, in September 1995. The common statement and papers appeared in the series Leuenberger Texte.

In October 1996 the Institute organized a consultation on "Baptism and

the Unity of the Church” at Hvittorp near Helsinki. In addition to a number of scholarly papers, the consultation discussed an Institute study paper which was drafted at the request of the LWF. The results of the consultation will be published in English.

### **Board and Staff**

The Board of the Lutheran Foundation for Interconfessional Research has nine members, three of whom are members of and appointed by the Council of the LWF. The Board meets once a year to review the overall situation at the Institute, to discuss the reports of the staff, to make recommendations, and to pass resolutions on all aspects of the Institute’s work. Since 1990, Bishop

Olafur Skulason from Iceland has been the Chair of the Board. The LWF General Secretary, the Assistant General Secretary for Ecumenical Affairs, the Director for Finance and Administration, the directors of the Departments of Studies and of Communication, and the Study Secretary for Theology and the Church, have participated in the Board meetings whenever their schedules allowed.

The staff of the Institute have undergone significant change since Curitiba. After 23 years of service in the Institute, Professor Harding Meyer (Germany) retired at the end of 1993. Even after retirement, he served for some time as an adviser and has had LWF responsibilities in relation to the



*Board and Staff of Institute for Ecumenical Research, Strasbourg, France, 1994-96*



Joint Declaration on the Doctrine of Justification. After six years at the Institute, Professor Flemming Fleinert-Jensen (Denmark) left in 1993. Professor Yacob Tesfai (Eritrea) returned home after nine years of service in 1996. Professors Theo Dieter (Germany) and Risto Saarinen (Finland) joined the staff in 1994 and Assistant Elisabeth Parmentier (France) in 1992. Professor Michael Root (USA) remains as a link with the pre-Curitiba Institute. Professor André Birmelé, a member of the Faculty of Theology at the University of Strasbourg, participates in the Institute's work as an adviser. Thus, the Institute now has three full-time research professors (Dieter, Root, Saarinen) and a part-time assistant. Financial constraints made the appointment of a fourth professor to replace Yacob Tesfai impossible. Various ways are being pursued to restore to the Institute a staff member from the South.

### *Finances*

The annual budget of the Institute is covered by interest from a capital fund and by both regular and special contributions from Lutheran churches around the world. The financial accounts of the Institute are maintained in close cooperation with the office of the General Secretary of the LWF and the Director of the Office for Finance and Administration. The Institute expresses its sincere gratitude to all the churches who have faithfully supported its work and its finances year by year.





## CONCLUDING REMARK

This report does not in any way claim completeness. As stated in the first section, the purpose of this exercise is to provide information on some of the essential work of the Lutheran World Federation during the period under review. It should be read, therefore, in the context of various modalities of reporting to member churches over the period of 1990 to 1997. This includes the letters from the General Secretary to the member churches on specific issues, resolutions of the Council, visits to the member churches, church leaders' conferences at the regional level, various conferences and consultations involving representatives from member churches and information provided through the Lutheran World Information (lwi) which is sent to member churches every second week.

On behalf of the Council and its various committees and staff, I express our deep appreciation for the support given to the Federation by the member churches, agencies and the ecumenical community.

*Ishmael Noko*  
General Secretary





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LWF Constitution

**CONSTITUTION  
OF THE  
LUTHERAN WORLD FEDERATION**

*(as adopted by the LWF Eighth Assembly, Curitiba, Brazil, 1990)*

**I. NAME**

The name of the body organized under this constitution shall be The Lutheran World Federation.

**II. DOCTRINAL BASIS**

The Lutheran World Federation confesses the Holy Scriptures of the Old and New Testaments to be the only source and norm of its doctrine, life and service. It sees in the three Ecumenical Creeds and in the Confessions of the Lutheran Church, especially in the unaltered Augsburg Confession and the Small Catechism of Martin Luther, a pure exposition of the Word of God.

**III. NATURE AND FUNCTIONS**

The Lutheran World Federation is a communion of churches which confess the triune God, agree in the proclamation of the Word of God and are united in pulpit and altar fellowship.

The Lutheran World Federation confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.

The Lutheran World Federation:

- furthers the united witness to the Gospel of Jesus Christ and strengthens the member churches in

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*The LWF Constitution as published in the directory of the Lutheran World Federation, 1996 edition*

#### **LWF Constitution**

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carrying out the missionary command and in their efforts towards Christian unity worldwide;

- furthers worldwide among the member churches diaconic action, alleviation of human need, promotion of peace and human rights, social and economic justice, care for God's creation and sharing of resources;
- furthers through cooperative study the self-understanding and the communion of member churches and helps them to act jointly in common tasks.

#### **IV. SCOPE OF AUTHORITY**

As instrument of its autonomous member churches the Lutheran World Federation may take action in matters committed to it by the member churches. It may act on behalf of one or more churches in such specific tasks as they commit to it. It may request individual member churches to assume tasks on behalf of the entire Communion.

#### **V. MEMBERSHIP AND OTHER FORMS OF AFFILIATION**

##### **1. Member Churches**

The Lutheran World Federation consists of churches which accept the doctrinal basis set forth in Article II of this Constitution.

Each church which applies for membership in the Federation shall declare its acceptance of this Constitution.



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**LWF Constitution**

Reception into membership shall be decided by the Federation in the Assembly, or in the interim, by the Council.

Membership in the Federation may be terminated by withdrawal. Upon recommendation of the Council, the Assembly may suspend or terminate the membership by a two-thirds vote of the delegates.

Procedures relating to membership shall be governed by the Bylaws.

**2. Recognized Churches, Councils and Congregations**

The Lutheran World Federation may recognize as eligible to participate in the work of the Federation non-member churches, councils or congregations which accept the doctrinal basis set forth in Article II of this Constitution (Associate Membership).

The granting, conditions and continuation of such recognition shall be governed by the Bylaws.

**VI. ORGANIZATION**

The Lutheran World Federation shall exercise its functions through the Assembly, the Council, the Secretariat and appropriate instrumentalities of the member churches. In all these functions of the Federation, ordained and lay persons, men, women and youth shall be eligible to participate.

**VII. ASSEMBLY**

1. The Assembly shall consist of representatives of the member churches of the Federation. As the

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# LWF Constitution

principal authority of the Lutheran World Federation, the Assembly shall:

- be responsible for the Constitution;
- give general direction to the work of the Federation;
- elect the President and the members of the Council;
- act on the reports of the President, the General Secretary and the Treasurer.

2. The Assembly shall normally be held every six years with the time, place and program to be determined by the Council.

Special meetings of the Assembly may be called by the Council and shall be called at the request of one-quarter of the member churches.

3. The number of representatives to the Assembly and their distribution among the member churches shall be determined by the Council.

Each member church shall have the right to have at least one representative in the Assembly.

Due regard shall be given to the numerical size of member churches and their distributions by continents and countries.

4. The Council may invite representatives of the Lutheran congregations in union church bodies or



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**LWF Constitution**

of Lutheran associations and organizations to the Assembly in a consultative capacity if these are not represented by member churches.

The number of these representatives shall be determined by the Council.

**VIII. COUNCIL**

1. The Council shall be composed of the President, the Treasurer, and 48 persons to be elected by the Assembly.

Upon nomination by the churches, 48 members of the Council shall be elected by the Assembly by a majority of the votes cast.

The Assembly shall have the right to elect persons other than those nominated by member churches and other than those who are delegates to the Assembly provided the consent of the relevant member churches is given.

Election procedure and distribution of seats to the continents and countries shall be governed in the Bylaws. A due representation of ordained and lay persons, women, men and youth shall be observed.

The term of office of the Council shall end at the close of the next ordinary Assembly. Members of the Council shall be eligible for one reelection.

2. The Council is responsible for the business of the Federation in the interim between ordinary Assemblies; it should meet at least once a year.

### LWF Constitution

3. The Council shall elect the General Secretary (*Article XII*) and the Treasurer (*Article X*) and prescribe their duties.

The term of office of persons elected by the Council may be terminated before expiration by a two-thirds vote of the members of the Council.

The Council shall decide on the structure of the Secretariat and present an annual report to the member churches.

4. Upon death or incapacity of the President, the Council shall elect a president within three months.

If a member of the Council can no longer be present for his/her term of office, the Council elects in consultation with the member church a deputy for the remaining term of service.

5. The Council shall decide on the budgets of the Federation. It shall receive the audited accounts and approve them.

6. The Council shall elect the Vice-Presidents from among its members taking into consideration the seven geographical areas.

The Council shall elect from among its members an Executive Committee and Program Committees as required and appoint their chairpersons.

The Executive Committee shall be composed of the following persons: The President, the Vice-Presidents, the Treasurer and the chairpersons of



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**LWF Constitution**

the Program Committees.

For the Program Committees the Council elects for its term of office up to 30 advisers with voting rights in the committees.

The Council may appoint Standing Committees or *ad hoc* sub-committees as required.

The Executive Committee shall pursue the duties assigned to it by the Council to ensure the proper functioning of the Federation.

Among other things, it determines who is entitled to sign on behalf of the Lutheran World Federation within the Council or the administration.

The Executive Committee shall serve as the Personnel Committee. It shall also serve as the LWF Board of Trustees.

**IX. NATIONAL COMMITTEES**

The member churches in each country may constitute a National Committee to coordinate the relationships to the Federation. The right of direct communication between the member churches and the LWF shall be retained. Each National Committee shall present to the Council an annual report on its activities.

**X. OFFICERS**

**1. President**

The election of the President by the Assembly shall be by a majority of the votes cast in a written

## **LWF Constitution**

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ballot.

The President shall assume office immediately after the close of the Assembly at which the election was held. He/she shall hold office until the close of the following ordinary Assembly and shall not be eligible for a second term.

The President shall be the chief official representative and spokesperson of the Federation. He/she shall be the presiding officer of the Assembly, the Council and the Executive Committee.

The President shall oversee the life and work of the Federation, in consultation with the Treasurer and General Secretary.

### **2. Treasurer**

The Treasurer shall be elected by the Council at its constituting meeting and shall hold office until the close of the following ordinary Assembly.

The Treasurer shall oversee the financial activities and shall counsel the President and the General Secretary in this respect.

## **XI. SECRETARIAT**

The Federation shall have a Secretariat adequate to carry out its tasks.

The Council shall authorize the structure and the Terms of Reference of the Secretariat.



**LWF Constitution**

**XII. GENERAL SECRETARY**

Without delay following the close of each ordinary Assembly the Council shall elect the General Secretary who shall devote full time to this office and who shall serve until his/her successor has taken office. The General Secretary shall be eligible for reelection.

The General Secretary shall be responsible to the Council for his/her work. He/she shall conduct the business of the Federation and carry out the decisions of the Assembly and the Council.

The General Secretary shall report to the Assembly and the Council.

**XIII. FINANCES**

The Council shall authorize the Statement of Needs for transmission to the member churches, National Committees and other agencies, commending it for support through designated and undesignated contributions.

The Council shall allocate membership fees to be paid by member churches. The Council shall receive the auditor's report and adopt the annual financial report. The member churches shall receive an annual financial report.

**XIV. AMENDMENTS AND BYLAWS**

**1. Amendments**

Amendments to this Constitution may be made by a two-thirds majority of the votes cast at any ordinary Assembly, provided notice of intention to amend shall have been submitted through the

## **LWF Constitution**

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General Secretary to the member churches, three months before the Assembly.

Amendments shall become effective one year after their adoption by the Assembly unless objection has been filed with the Council by at least one-third of the member churches.

### **2. Bylaws**

The Council shall adopt Bylaws to this Constitution. Such Bylaws adopted or amended by the Council shall become effective one year after their adoption unless objection has been filed with the Council by at least one-third of the member churches.

The Assembly may adopt, amend or rescind Bylaws by a majority of the votes cast. Such decisions shall become effective after one year unless objection has been filed with the Council by at least one-third of the member churches.



LWF Bylaws

**BYLAWS OF THE LUTHERAN WORLD FEDERATION**

*(as adopted by the LWF Council, Chicago, USA, 1991)*

**1. LEGAL STATUS AND HEADQUARTERS**

**1.1 Legal Status**

The Lutheran World Federation (hereafter the "Federation" or the "LWF") shall be a non-profit association incorporated and registered under Article 60 and following of the Swiss Civil Code.

**1.2 Headquarters**

The legal headquarters of the Federation shall be in the Canton of Geneva, Switzerland.

**2. MEMBERSHIP**

*(LWF Constitution, Articles V and IX)*

**2.1 Membership Application Procedure**

A church applying for membership shall submit to the General Secretary:

- a. a completed application form;
- b. minutes of the church's appropriate decision-making body evidencing that the church accepts the LWF Constitution and wishes to apply for membership;
- c. the constitution of the church;
- d. a brief statement of the history and

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*The LWF Bylaws as published in the directory of the Lutheran World Federation, 1996 edition*

## **LWF Bylaws**

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background of the church;

- e. such other information as the General Secretary may require.

### **2.2 Criteria for Evaluating Membership Applications**

2.2.1 The following conditions must be met for the approval of a membership application:

- a. the church must formally accept the doctrinal basis of the LWF;
- b. the church must be an autonomous body;
- c. the church which applies for membership must consist of more than one local congregation.

2.2.2 Additionally, the views of other member churches and, where applicable, National Committees in the particular country or area are to be heard.

### **2.3 Continuation, Suspension and Termination of Membership**

#### **2.3.1 Continuation of Membership**

If a merger takes place involving only member churches, the new church may declare that it wishes to belong to the Federation and on the basis of that declaration it will be considered a member church.



## LWF Bylaws

If a merger takes place involving one or more member churches and one or more non-member Lutheran churches, the new church may declare that it wishes to belong to the Federation and on the basis of that declaration it will be considered a member church.

If a merger takes place involving one or more Lutheran churches and one or more non-Lutheran churches, the united church, having first consulted with the respective world communions, may apply for membership in the Federation, also if it is a member or is qualified for membership in another world communion.

### 2.3.2 Suspension of Membership

Upon the recommendation of the Council, a church's membership in the LWF may be suspended by a two-thirds vote of the Assembly. The suspended church shall be allowed to send representatives to the Assembly with a right to speak but not to vote or hold elective office.

### 2.3.3 Reinstatement of a Suspended Church

The membership in the LWF of a suspended church shall be reinstated upon an agreement by a two-thirds vote of the Assembly or Council that the reasons for suspension no longer exist and that full membership should be reinstated.

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### **2.3.4 Termination of Membership**

A church's membership in the LWF terminates:

- a.* if the General Secretary receives written notice of the church's withdrawal from the Federation; or
- b.* if, upon recommendation of the Council, the Assembly votes by a two-thirds majority to terminate the membership; or
- c.* if the church ceases to exist as an autonomous body.

### **2.4 Associate Membership, Recognized Councils and Recognized Congregations**

#### **2.4.1 Application**

Churches, councils, and congregations which accept the doctrinal basis set forth in Article II of the LWF Constitution may apply for associate membership or recognition by the Federation. When applying, they shall submit to the General Secretary:

- a.* a completed application form;
- b.* minutes of the applicant's appropriate decision-making body evidencing that the applicant accepts the doctrinal basis set forth in Article II of the LWF Constitution and wishes to apply for associate membership or recognition;



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LWF Bylaws

- c. the constitution of the applicant;
- d. a brief statement of the history and background of the applicant;
- e. a statement of reasons why associate membership or recognition rather than full membership is being sought;
- f. such other information as the General Secretary may require.

2.4.2 Criteria for Evaluating Applications for Associate Membership

2.4.2.1 The following conditions must be met for the approval of an application for associate membership:

- a. the church must formally accept the doctrinal basis as set forth in Article II of the LWF Constitution;
- b. the church must be an autonomous body;
- c. the church which applies for membership must consist of more than one local congregation.

2.4.2.2 Additionally, the views of other member churches and, where applicable, National Committees in the particular country or area are to be heard.

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### 2.4.3 Definitions

#### 2.4.3.1 Associate Membership (Recognized Church)

An associate member church may participate in all activities of the Lutheran World Federation; its representatives to the Assembly shall have the right to speak but not to vote or hold elective office. The Council shall allocate membership fees to be paid by associate member churches, using the same criteria as for full membership.

Associate membership status may be granted to a church or a church judicatory which:

- a.* has a distinctively Lutheran character in its confession and practice, or includes member congregations or churches which have such a character; and
- b.* has an autonomous identity.

#### 2.4.3.2 Recognized Council

A recognized council may participate in all activities of the LWF; its representatives to the Assembly shall have observer status.



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**LWF Bylaws**

A recognized council status may be granted to a council which:

- a.* has a distinctively Lutheran character in its confession and practice, or includes member congregations or churches which have such a character; and
- b.* has an autonomous identity.

**2.4.3.3 Recognized Congregation**

A recognized congregation may participate in all activities of the LWF; its representatives to the Assembly shall have observer status.

A recognized congregation status may be granted to a congregation which:

- a.* has a distinctively Lutheran character in its confession and practice;
- b.* has an autonomous identity; and
- c.* has no possibility of joining another Lutheran World Federation member church.

**2.4.4 Granting and Termination**

Associate membership or recognition status may be granted by vote of the Assembly or

## **LWF Bylaws**

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the Council. Associate membership or recognition may be terminated by vote of the Assembly or the Council or by withdrawal.

### **2.4.5 Periodic Review**

The General Secretary shall periodically review, with associate member churches, recognized councils and recognized congregations, their relationship to the LWF. One year before the Assembly, the General Secretary shall report to the Council concerning the reviews.

## **2.5 Official Lists**

The General Secretary shall maintain and periodically publish an official list of member churches, associate member churches, recognized churches, councils and congregations, and national committees.

## **3. THE ASSEMBLY** (*LWF Constitution*, Article VII)

### **3.1 Meetings**

3.1.1 The Assembly of the Federation shall normally be held every six years at the call of the President. The time, place and program of each Assembly shall be determined by the Council.



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**LWF Bylaws**

- 3.1.2 An extraordinary Assembly with specific and limited agenda may be called by the Council.

**3.2 Delegates**

- 3.2.1 The Assembly shall consist of representatives of the member churches of the Federation. The total number of representatives shall be determined and apportioned to the member churches by the Council.

- 3.2.2 The member churches shall choose their own representatives to the Assembly. Due regard shall be given by the Council and the member churches to a balanced participation of ordained and lay persons, men, women and youth in accordance with the relevant Standing Resolutions.

**3.3 Rules of Procedure**

The Assembly shall at its first session adopt by majority vote rules of procedure.

**4. THE COUNCIL**  
(*LWF Constitution*, Article VIII)

**4.1 Membership**

- 4.1.1 The members of the Council shall be elected by the Assembly in accordance with the LWF Constitution. Each member must have the endorsement of his/her member church.

# **LWF Bylaws** ---

- 4.1.2 The Council shall review the distribution of its membership according to geographical areas and propose to each Assembly a formula for the distribution of the members of the Council to be elected.
- 4.1.3 Members of the Council may be reelected only once.
- 4.1.4 The President, the Treasurer and the five Vice-Presidents shall be elected so that one person shall come from each of seven geographical areas. As provided by the Constitution, the Treasurer shall be elected by the Council either from among its members or from outside. The Treasurer is to be a full member of the Council.
- 4.1.5 Upon the death or incapacity of the President, the Treasurer, in consultation with the Executive Committee and the General Secretary, shall within three months convene a meeting of the Council to elect a President who shall serve until the next Assembly.  
  
In the Council meeting called for this purpose, the first item of business shall be the election of a person to chair the meeting and guide the electoral process.
- 4.1.6 Should a member of the Council not complete his/her term of office, the Council, after consultation with the member church, shall elect a replacement for the remaining term of service.



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- 4.1.7 If the Council is informed in writing by the member church of one of its members that that person no longer enjoys the endorsement of the member church, the Council may declare that person's seat vacant. In that case the Council, after consultation with the member church, shall elect a replacement for the remaining term of office.

### 4.2 Rules of Procedure

The Council shall adopt by majority vote rules of procedure at the beginning of each of its meetings.

### 4.3 Meetings

#### 4.3.1 Regular Meetings

The Council shall normally meet once in each calendar year.

#### 4.3.2 Extraordinary Meetings

Extraordinary meetings of the Council may be called by the President with the concurrence of the Executive Committee. Extraordinary meetings shall also be called by the President if one-third of the members of the Council make written request.

At least one month's notification must be given of such a meeting and only business mentioned in that notification can be transacted at the meeting.

## **LWF Bylaws**

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The presence of half of the members of the Council shall constitute a *quorum* for an extraordinary meeting of the Council.

Once called, an extraordinary meeting may not be canceled or postponed unless two-thirds of the members, including the President and a majority of the Executive Committee, concur.

### **5. PROGRAM AND STANDING COMMITTEES** (*LWF Constitution*, Article VIII)

#### **5.1 Program and Standing Committees**

As provided in the LWF Constitution, Program and Standing Committees shall be established by the Council.

#### **5.2 Advisers**

5.2.1 The Council may appoint up to 30 advisers to provide professional competence and expertise to the Program and Standing Committees. Each adviser must have the endorsement of his/her church. These advisers, who shall serve for the term of the Council, shall be full members with vote of the committees; they shall have voice but no vote in sessions of the Council.

5.2.2 Should an adviser not complete his/her term of office, the Council may elect a replacement for the remaining term of service.



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**LWF Bylaws**

5.2.3 If the Council is informed in writing by the member church of one of its advisers that that person no longer enjoys the endorsement of the member church, the Council may declare that person's seat vacant. In that case the Council may elect a replacement for the remaining term of office.

**5.3 Terms of Reference**

The Council shall adopt terms of reference in order to guide the work of Program and Standing Committees and such other bodies as shall be appropriate.

**5.4 Meetings**

Program and Standing Committees shall normally meet at the time of the Council meeting. The Program and Standing Committees shall report to the Council which acts on all necessary recommendations.

**5.5 Election of Chairpersons**

The Council shall elect from among its members chairpersons and if required vice-chairpersons for each Program and Standing Committee. The LWF Treasurer shall *ex officio* be chairperson of the Program Committee of the Office for Finance and Administration.

## **LWF Bylaws**

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### **6. PROJECT COMMITTEE**

- 6.1 There shall be an LWF Project Committee which is to oversee LWF project criteria, review project screening and approve projects.
- 6.2 The Project Committee shall be appointed by and be responsible to the Council which shall also approve its Terms of Reference. The Committee shall serve from Assembly to Assembly.
- 6.3 The Project Committee shall report to the Council through the Council's Program Committee for Mission and Development.
- 6.4 There shall be eight members of the Project Committee representing seven geographical areas of the world. The chairperson of the committee shall be appointed by the Council from within its own members.

### **7. THE EXECUTIVE COMMITTEE** *(LWF Constitution, Article VIII)*

The Executive Committee shall be composed of the following persons: the President, the Vice-Presidents, the Treasurer and the chairpersons of the Program Committees.

#### **7.1 Meetings**

The Executive Committee shall normally meet semiannually, with one meeting in conjunction with the annual Council meeting. Extraordinary meetings may be called by the President or by half of the members. Two-thirds of the members shall



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**LWF Bylaws**

be necessary for a *quorum* for such meetings. At least one week's notification of an extraordinary meeting shall be given to all members of the Executive Committee.

**7.2 Responsibilities**

The Executive Committee is the appointing authority of staff with programmatic and supervisory responsibilities with the exception of Cabinet members, who are appointed by the Council. The Executive Committee serves as the LWF Personnel Committee and Board of Trustees. It shall perform such other duties as may be assigned by the Council.

**7.3 Membership**

At least four of the members of the Executive Committee shall be women and at least four shall be men. Geographical representation shall be considered in their selection.

**8. ELECTION OF GENERAL SECRETARY**  
(*LWF Constitution*, Article XII)

- 8.1 One year before each ordinary Assembly, the Council shall appoint a Search Committee for the position of General Secretary consisting of seven persons, four of whom shall be members of the Council. The Council appoints the chairperson and secretary for the committee from among the seven members. At the same time, member churches shall be invited to submit nominations for the position of General Secretary; such nominations shall be submitted in writing and

# LWF Bylaws

with *curricula vitae* to the Search Committee which, in turn, shall submit all nominations as well as its recommendations to the President elected at the Assembly. At the first Council meeting after each ordinary Assembly, a General Secretary shall be elected who shall serve through the next ordinary Assembly.

- 8.2 Upon the death, incapacity or resignation of the General Secretary, the Deputy General Secretary shall become the Acting General Secretary until the appointment of a new General Secretary.

The Acting General Secretary, in consultation with the President, shall immediately invite member churches to submit nominations for the position of General Secretary.

At the same time, the Executive Committee shall appoint a Search Committee for the position of General Secretary consisting of seven persons, four of whom shall be members of the Council. The Executive Committee shall also appoint the chairperson and secretary for this committee from among its members. All nominations from member churches together with *curricula vitae* shall be considered by the Search Committee. The Search Committee shall submit all nominations together with its recommendations to the Council which at its next ordinary meeting, or at an extraordinary meeting if necessary, shall elect a General Secretary who shall serve through the next ordinary Assembly.



**LWF Bylaws**

**9. NATIONAL COMMITTEES**  
(*LWF Constitution, Article IX*)

A National Committee consists of representatives of the LWF member church(es) in any one country, including members of the LWF Council from that country. It may also include as consultants representatives of other non-member Lutheran churches in that country.

**9.1 Role of a National Committee:**

- 9.1.1 To facilitate greater unity of the Lutheran churches in its own country.
- 9.1.2 To provide a channel of liaison and coordination between the LWF and its member churches, without violating the right of a member church to communicate directly with the LWF or *vice versa*.
- 9.1.3 To study and act on regional and national matters as mandated by the member churches involved.
- 9.1.4 To follow up Assembly and Council resolutions to be fulfilled at national and church levels.

**10. GOVERNING DOCUMENTS**

In addition to its Constitution and these present Bylaws, the Lutheran World Federation shall be governed by a number of official documents.

- 10.1 Rules of Procedure for an Assembly** as approved at the first session of each Assembly (*cf.* 3.3 above).

# **LWF Bylaws**

- 10.2 **Rules of Procedure for the Council** as approved at the beginning of each meeting of the Council (*cf.* 4.2 above).
- 10.3 **Standing Resolutions** as approved by LWF Assemblies or Council meetings.
- 10.4 **Terms of Reference for the Executive Committee** as approved by the Council.
- 10.5 **Terms of Reference that apply to all Council Committees**, including the LWF Project Committee, as approved by the Council. The Council shall also approve Terms of Reference for such additional and *ad hoc* committees as it shall establish.
- 10.6 **LWF Headquarters Personnel Policies** as approved by the Executive Committee as LWF Personnel Committee.
- 10.7 **LWF Headquarters Personnel Regulations** as approved by the General Secretary.
- 10.8 **Constitution of the LWF Staff Representative Council and its Bylaws** as approved by the Executive Committee.
- 10.9 **Charter of the Staff Welfare Plan (SWP) of the Lutheran World Federation** with Standing Orders of the Board of the SWP, Regulations for the Election of Members of the Board of the Foundation, Provident Fund Regulations as well as Pension Fund Regulations as resolved by the Governing Board of that Staff Welfare Plan.





## LUTHERAN MEMBERS OF DIALOGUE COMMISSIONS, 1990 - 1997

### *Anglican-Lutheran International Commission*

Rev. Dr. Walter BOUMAN, USA  
 Bishop Tore FURBERG, Sweden  
 Kirchenrätin Dr. Christa GRENGEL, Germany  
 Bishop Sebastian KOLOWA, Tanzania (Co-chair, -1992)  
 Rev. Dr. Ambrose MOYO, Zimbabwe (Co-chair, 1993-)  
 Rev. Dr. B.C. PAUL, India  
 Rev. Dr. Karlheinz SCHMALE, Germany  
 Prof. Dr. Michael ROOT, USA/Strasbourg (Consultant)

### *Lutheran-Orthodox Joint Commission*

Prof. Dr. Anna Marie AAGAARD, Denmark  
 Rev. Dr. Ruth ALBRECHT, Germany (1992-)  
 Bishop Dr. Lars ECKERDAL, Sweden (1992-)  
 Prof. Dr. Karl Christian FELMY, Germany (1992-)  
 Prof. Dr. Karoly GABRIS, CSSR (-1992)  
 Prof. Dr. B H JACKAYYA, India (-1992)  
 Bishop Dr. Gnanabharanam JOHNSON, India (1994)  
 Prof. Dr. Fairy von LILIENFELD, Germany (-1992)  
 Bishop D Georg KRETSCHMAR, Germany/Russia  
 Prof. Dr. Gerhard KRODEL, USA  
 Bishop Dr. William LAZARETH, USA (Co-chair)  
 Prof. Dr. Bruce MARSHALL, USA (1994-)  
 Prof. Dr. Fred MEUSER, USA (-1992)  
 Rev. Dr. Toomas PAUL, Estonia  
 Prof. Dr. Hermann PITTERS, Romania  
 Prof. Dr. Jane E. STROHL, USA  
 Rev. TASGARA Hirpo, Ethiopia  
 Prof. Dr. Yoshikazu TOKUSEN, Japan (1992-94)  
 Bishop Dr. K. TOIVIANEN, Finland  
 Prof. Dr. Robert WILKEN, USA (1992-94)  
 Prof. Dr. Fleming FLEINERT-JENSEN, Denmark/Strasbourg  
 (Consultant, -1994)  
 Prof. Dr. Risto SAARINEN, Finland/Strasbourg (Consultant, 1994-)



***Lutheran-Roman Catholic Joint Commission (-1994)***

Prof. Dr. J.P. BOENDERMAKER, Netherlands  
 Prof. Dr. Gottfried BRAKEMEIER, Brazil  
 Bishop Dr. Manas BUTHELEZI, South Africa  
 Bishop Dr. James CRUMLEY, Jr, USA (Co-chair)  
 Prof. Dr. Inge LÖNNING, Norway  
 Prof. Dr. Dorothea WENDEBOURG, Germany  
 Bishop Dr. Ulrich WILCKENS, Germany  
 Prof. Dr. Robert JENSON, USA (Consultant)  
 Prof. Dr. Harding MEYER, Germany/Strasbourg (Consultant)

***Lutheran-Roman Catholic Commission on Unity (1994-)***

Bishop Dr. Béla HARMATI, Hungary (Co-chair)  
 Dr. Kristen KVAM, USA  
 Bishop Samson MUSHEMBA, Tanzania  
 Prof. Dr. Ricardo PIETRANTONIO, Argentina  
 Prof. Dr. Turid Karlsen SEIM, Norway  
 Prof. Dr. Yoshikazu TOKUZEN, Japan  
 Rev. Dr. Pirjo TYÖRINOJA, Finland  
 Prof. Dr. Gunther WENZ, Germany  
 Prof. Dr. Theo DIETER, Germany/Strasbourg (Consultant)

***Lutheran-Seventh-day Adventist Consultation (1996-)***

Prof. Dr. Erwin BUCK, Canada  
 Prof. Dr. Nelson KILPP, Brazil  
 Prof. Dr. Naohiro KIYOSHIGE, Japan  
 Rev. Ole Chr KVARME, Norway  
 Dr. Mariette RAZIVÉLO, Madagascar  
 Prof. Dr. Faith E. ROHRBOUGH, USA (Co-chair)  
 Rev. Dr. Jörg ROTHERMUNDT, Germany  
 Prof. Dr. Risto SAARINEN, Finland/Strasbourg (Consultant)

## LIST OF COUNCIL MEMBERS, 1990 - 1997

### EXECUTIVE COMMITTEE

<b>President</b>	Dr. Gottfried BRAKEMEIER, Evangelical Church of the Lutheran Confession in Brazil
<b>Treasurer</b>	Ms. Christina ROGESTAM, Church of Sweden
<b>Vice-Presidents</b>	Bishop H. George ANDERSON, Evangelical Lutheran Church in America, 1996-1997
	Bishop Andrej BEREDI, Slovak Evangelical Church of the Augsburg Confession in Yugoslavia, 1993-1995
	Bishop Manas BUTHELEZI, Evangelical Lutheran Church in Southern Africa, 1994-1997
	Bishop Herbert W. CHILSTROM, Evangelical Lutheran Church in America, 1990-1996
	Archbishop Karlis GAILITIS, Evangelical Lutheran Church of Latvia, 1990-1993
	Landesbischof Horst HIRSCHLER, Evangelisch-Lutherische Landeskirche Hannovers, Germany
	Frau Martina HUHNS, Evangelisch-Lutherische Landeskirche Sachsens, Germany
	Ato Francis STEPHANOS, The Ethiopian Evangelical Lutheran Church Mekane Yesus, 1990-93
	Ms. Sophia TUNG, Taiwan Lutheran Church
	Bishop Ján VALENT, Slovak Evangelical Church of the Augsburg Confession in Yugoslavia, 1996-1997
<b>Chairpersons of Program Committees</b>	Bishop Karsten NISSEN, Evangelical Lutheran Church in Denmark
	Dr. Prasanna KUMARI, The Arcot Lutheran Church, India



Ephorus Soritua A.E. NABABAN, Protestant Christian  
Batak Church, Indonesia

President Michel HOEFFEL, Church of the Augsburg  
Confession of Alsace and Lorraine, France

#### **OTHER COUNCIL MEMBERS**

Ms. Marthe AHMADOU, Evangelical Lutheran Church  
of Cameroon, 1991-1997

Priorin Anna Maria AUS DER WIESCHE, Evangelisch-  
Lutherische Kirche in Bayern

Dr. Kathryn E. BAERWALD, Evangelical Lutheran  
Church in America, 1992-1997

Ms. Jane BREWER, Evangelical Lutheran Church in  
Canada

Dr. Colette BOUKA COULA, Evangelical Lutheran  
Church of Cameroon, 1990-1991

Ms. Janet T. CALADO, Lutheran Church in the Philip-  
pines

Rev. Daniel CHONG, Lutheran Church in Malaysia and  
Singapore

Rev. Zenobio CORDERO QUITO, Bolivian Evangeli-  
cal Lutheran Church

President DABA Yadessa, The Ethiopian Evangelical  
Church Mekane Yesus, 1994-1997

Bishop emeritus Ronald J. DIGGS, Lutheran Church in  
Liberia

Dr. Olga DYSTHE, Church of Norway

Frau Anne EDELING-UNGER, Evangelisch-  
Lutherische Landeskirche in Braunschweig, Germany

Mr. Johan ERNSTSON, Church of Sweden

Dr. Juhani FORSBERG, Evangelical Lutheran Church of Finland

Rev. Hendrik FREDERIK, Evangelical Lutheran Church in the Republic of Namibia (ELCRN)

Rev. Mercedes GARCIA BACHMANN, United Evangelical Lutheran Church [*in Argentina*]

Rev. Piotr GAS, Evangelical Church of the Augsburg Confession in Poland

Bishop Medardo E. GÓMEZ SOTO, Salvadoran Lutheran Synod

Dr. Christine GRUMM, Evangelical Lutheran Church in America, 1990-1992

Ms. Boua Sy L. HUNEYCUTT, Evangelical Lutheran Church in America

Ms. Birgit KELM, Evangelical Lutheran Church in Italy, 1994-1997

Rev. Naohiro KIYOSHIGE, Japan Evangelical Lutheran Church

Ms. Lilian LENGLER-FLECK, Evangelical Church of the Lutheran Confession in Brazil

Rev. Anna Eva MAKYAO, Evangelical Lutheran Church in Tanzania

Mr. Johannes MAYER, Evangelical Lutheran Church in Italy, 1990-1994

Rev. Armencius MUNTHER, Simalungun Protestant Christian Church, Indonesia

Ms. Enittah NYONI, Evangelical Lutheran Church in Zimbabwe

Rev. Francis Nyamwaro ONDERI, Evangelical Lutheran Church in Kenya

Rev. Ágnes PÁNGYÁNSZKY, Lutheran Church in Hungary



Dr. Kunchala RAJARATNAM, South Andhra Lutheran Church, India

Ms. Fleurine RASOANANDRASANA, Malagasy Lutheran Church, Madagascar

Prälat Gerhard RÖCKLE, Evangelische Landeskirche in Württemberg, Germany

Dr. Edward D. SCHNEIDER, Evangelical Lutheran Church in America

Bishop Solomon SEROTE, Evangelical Lutheran Church in Southern Africa, 1990-1994

Ms. Saulan Purnama SIAHAAN, Christian Protestant Church in Indonesia

Bishop Olafur SKULASON, Evangelical Lutheran Church - The National Church of Iceland

Rev. Christoph STIER, Evangelisch-Lutherische Landeskirche Mecklenburgs, Germany

Mr. Albert TOKAVE, Evangelical Lutheran Church of Papua New Guinea

President Samuel J. UDOFIA, The Lutheran Church of Nigeria

Archbishop Janis VANAGS, Evangelical Lutheran Church of Latvia, 1994-1997

Ms. Johanna van der SLUIS-REUVERS, Evangelical Lutheran Church in the Kingdom of the Netherlands

ADVISERS

Rev. Robert BACHER, Evangelical Lutheran Church  
in America

Rev. Trond BAKKEVIG, Church of Norway, 1990-  
1993

Rev. Christian BALSLEV-OLESEN, Evangelical  
Lutheran Church in Denmark, 1992-1997

Rev. Raul Esteban DENUNCIO, United Evangelical  
Lutheran Church [*in Argentina*]

Dr. Belletech DERESSA, Evangelical Lutheran Church  
in America

Bishop Kleopas DUMENI, Evangelical Lutheran  
Church in Namibia (ELCIN)

General Bishop Julius FILO, Evangelical Church of the  
Augsburg Confession in the Slovak Republic

Frau Ermina FREYTAG, Nordelbische Evangelisch-  
Lutherische Kirche, Germany

Mr. Samuel J. GOOLSARRAN, Lutheran Church in  
Guyana

Dr. Hans-Otto HAHN, Evangelische Kirche in Hessen  
und Nassau

Rev. Ane HJERRILD, Evangelical Lutheran Church in  
Denmark

Ms. Parmata ISHAYA, Lutheran Church of Christ in  
Nigeria

Ms. Anneli JANHONEN, Evangelical Lutheran  
Church of Finland, 1990-1991

Dr. Won-Sang JI, Lutheran Church in Korea

Dr. Michael KINZE, Evangelisch-Lutherische  
Landeskirche Sachsens, Germany

Rev. Christine LÄSSIG, Evangelisch-Lutherische  
Kirche in Thüringen, Germany



Landessuperintendent Walter MEYER-ROSCHER,  
Evangelisch-Lutherische Landeskirche Hannovers,  
Germany

Mr. Amani MWENEGOHA, Evangelical Lutheran  
Church in Tanzania, 1993-1997

Mr. Markku PORVARI, Evangelical Lutheran Church  
of Finland, 1992-1997

Dr. William G. RUSCH, Evangelical Lutheran Church  
in America

Bishop Telmor SARTISON, Evangelical Lutheran  
Church in Canada, 1994-1997

Ms. Indira Juditka SIMBOLON, Protestant Christian  
Batak Church

Bishop Donald SJOBERG, Evangelical Lutheran  
Church in Canada, 1990-1994

Ms. Annika SJOEQVIST PLATZER, Church of Swe-  
den, 1992-1997

Rev. Atle SOMMERFELDT, Church of Norway, 1993-  
1997

Professor Joachim TRACK, Evangelisch-Lutherische  
Kirche in Bayern, Germany

Rev. Josephine (Shui-Wan) TSO, Evangelical Lutheran  
Church of Hong Kong

Dr. Vitor WESTHELLE, Evangelical Church of the  
Lutheran Confession in Brazil

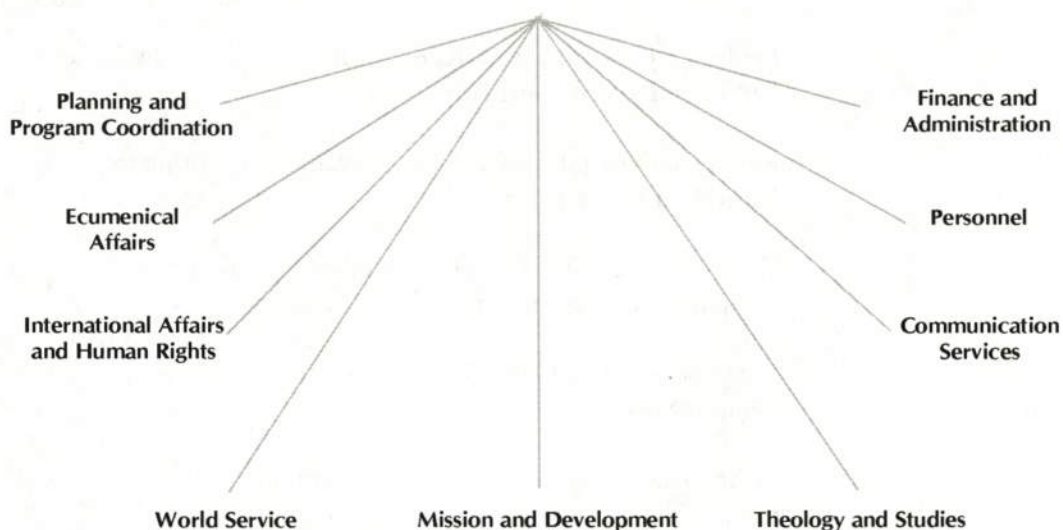
Ato Abebe YOHANNES, The Ethiopian Evangelical  
Church Mekane Yesus

Bishop-elect Munib A. YOUNAN, Evangelical Lu-  
theran Church in Jordan

## LWF GOALS THROUGH 1997

- Strengthening Lutheran identity through the continued exploration of the theological and practical implications of being a Communion of Churches.
- Strengthening (closely tied to that Lutheran identity) Christian unity through the work of the LWF in relationship to our ecumenical commitments.
- Strengthening (e.g. structures, education and training, communications) member churches to take up the challenges of doing mission and ministry now and in the 21st century.
- Providing international advocacy for a more just and peaceful world.
- Providing international humanitarian aid and development.
- Providing resources for the resolution of conflict between and among member churches and their communities.
- Broadening our understanding of partnership in a variety of areas (e.g. women and men, young and old, clergy and lay, north and south, east and west) in the LWF.

### 1997 Assembly Preparations





**PLANNING AND PROGRAM COORDINATION**

1. To provide executive and support services for the work of the Council.
2. To facilitate and monitor, in coordination with the department/unit directors, the implementation of the planning process in the Geneva Secretariat.
3. To work with department/unit directors to further plan and implement an overall evaluation and review for the work of the Federation. This will be done in the framework of the agreed-upon priorities.
4. To work with directors to further integrate the work in and among departments/units within the Geneva Secretariat.
5. To coordinate and monitor the joint work being done between the LWF and the WCC.
6. To maintain the LWF archives.
7. To facilitate the LWF membership application process.

**ECUMENICAL AFFAIRS**

1. To facilitate the mutual exchange of ecumenical experience and discussion between the member churches and international dialogues and other ecumenical programs of the LWF.
2. To continue and further bilateral relations with the Roman Catholic Church which find their focus in the work of the Lutheran-Roman Catholic Commission on Unity and annual Joint Staff meetings.
3. To continue and further bilateral relations with the Eastern Orthodox Churches which find their focus in the work of the Lutheran-Orthodox Joint Commission.
4. To continue and further bilateral relations with the Anglican Communion, centered in the work of the Anglican-Lutheran International Commission, and to encourage and, where possible, coordinate regional Anglican-Lutheran dialogues.
5. To arrange LWF participation in bilateral conversations with the Seventh-day Adventist Church.
6. To maintain contact with such former dialogue partners as the World Alliance of Reformed Churches, the World Methodist Council and the Baptist World Alliance, primarily through meetings of the Secretaries of Christian World Communions.
7. To facilitate and encourage the ecumenical aspects of the work of the LWF departments, especially the DMD area desks.

### *INTERNATIONAL AFFAIRS AND HUMAN RIGHTS*

1. To continue, in coordination with the DMD Area Secretaries, the implementation and monitoring of the regional human rights workshops, including the designing and implementation of an evaluation process of the workshops.
2. To increase, under the direction of the General Secretary, the coordination and networking in the area of international affairs/human rights activities between the LWF, its ecumenical partners, United Nations and other NGOs.
3. To continue, under the direction of the General Secretary, the coordination and monitoring of the peace process work (e.g. Guatemala) done by the LWF.
4. To develop, under the direction of the General Secretary, position papers, letters of concern, messages on issues of international concern, etc.
5. To continue the planning and implementation of an information network related to the work of this office. The first network to be developed will be on the subject matter of children.

### *WORLD SERVICE*

1. To maintain and upgrade the necessary and effective administrative capacity in Geneva to carry out the work entrusted to WS.
2. To maintain and further strengthen WS capacity to responsibly manage the existing (twenty) field programs and (four) emergency offices.
3. To maintain and upgrade LWF/WS capacity to respond to emergencies world-wide in cooperation with member churches and ecumenical partners.
4. To continue (in cooperation with other LWF departments/units) to seek ways to use the experience and presence of LWF/WS in the field to address the root causes of poverty and complex emergencies through advocacy, support for human rights, and efforts towards peace and reconciliation.
5. To stand ready to meet new challenges in the field of rehabilitation and sustainable development on behalf of the LWF (member churches and related agencies).



**MISSION AND DEVELOPMENT**

1. **Holistic ministry** is both the foundation on which the work of DMD is based and the goal to which other objectives should lead. This happens when mission and development, evangelism and diakonia are thoroughly integrated in the life and work of member churches.
  - To coordinate the sharing of resources for holistic approach in the ministry of the churches.
  - To coordinate mission and evangelism work and establish closer cooperation with the related missionary societies.
2. **Identity** should be given priority in the frame of holistic ministry.
  - To deepening the theological understanding of being part of a communion of churches. This implies working on the reception process.
  - To strengthen the unity of Lutheran churches in the same country, as well as through regional expressions and networks.
  - To increase the participation of member churches in ecumenical cooperation related to the LWF dialogue with other Christian denominations (reception process).
3. **Advocacy for justice** should be given priority in the frame of holistic ministry.
  - To promote the use of analysis to conscientize people, challenge unjust structures and encourage more theological and sociological reflections to promote inclusiveness.
  - To strengthen the leadership capabilities through training and creation of new models to provide space and increased awareness of the situation of marginalized groups.
  - To encourage member churches to actively address the issues of injustice and human rights abuses from a theological and sociological perspective.
4. **Partnership** should be given priority in the frame of holistic ministry.
  - To broaden the understanding of stewardship in the sharing of resources; human, technical, financial, cultural.
  - To address actively the question of dependency/interdependency by defining and determining available resources, leading to self-reliance.

Within each regional expression these four focuses will be prioritized and programs and projects designed and implemented to meet the needs of that particular region. In that context DMD staff will give priority to coordination, advocacy and consultancy.

### THEOLOGY AND STUDIES

1. To assist and stimulate member churches in putting dialogue with people of other faiths high on their agenda via studies (e.g. Theological Perspectives on Other Faiths; The Challenge of Religious Pluralism).
2. To heighten the awareness among the LWF constituency on social issues concerning life and justice via studies and consultations (e.g. land, life, peace and justice).
3. To better understand Christian worship as an expression of Gospel and culture via studies (e.g. Worship and Culture study).
4. To stimulate the LWF to reflect on what it means to be a communion of Lutheran churches via studies and consultations (e.g. The Lutheran concept of *communio*, ecclesiology and ethics, common decisions).

### COMMUNICATION SERVICES

1. To provide information and news services
  - Production of the *Lutheran World Information* (English/German).
  - Press releases and other press services.
  - Participation in *Ecumenical News International* (ENI).
2. To promote the LWF
  - *LWF Today* (English/German-occasionally French/Spanish).
  - Production of other promotional materials (e.g. video, photo services, brochures).
3. To produce documents
  - *LWF Documentation* (English/German) and *LWF Studies*.
  - Assistance with the production of other LWF department magazines (*LWF Women/Youth/Educator/Development Forum/WorshipNet*).
4. To provide ongoing communication services
  - Annual updating of the *LWF Directory*; *Lutheran Communicators' Directory*.
  - Language service: translation, interpretation (English/German/French/Spanish).
  - Training seminars for journalists/contact persons in member churches.
  - In-house sharing of news articles, monitoring of news services.
  - Management of the LWF address registry and updating of subscriptions.

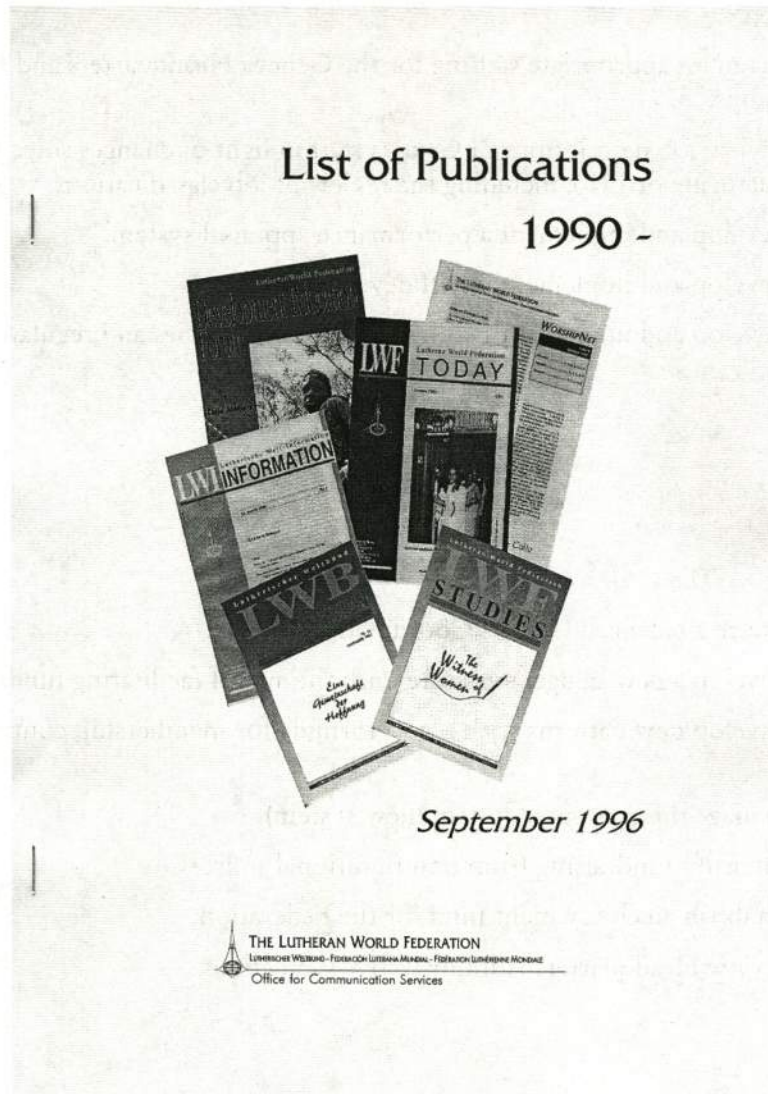


### **PERSONNEL**

1. To maintain appropriate staffing for the Geneva Headquarters and field programs.
2. To review job descriptions of Geneva staff in light of changes since the restructuring of 1990, including the review of job classifications.
3. To develop and implement a performance appraisal system.
4. To develop and implement a staff development plan.
5. To develop and implement field staff personnel policies and regulations.

### **FINANCE AND ADMINISTRATION**

1. To assure a balanced Geneva Coordination Budget.
2. To develop a new budget structure with the aim of facilitating fundraising.
3. To develop new patterns with a new formula for membership contributions.
4. To manage the computer system (new system).
5. To intensify fundraising from non-traditional sources.
6. To establish an endowment fund for the Federation.
7. To review Headquarters Administrative Guidelines.



For more **i**nformation on LWF publications, please contact the

*Office for Communication Services  
The Lutheran World Federation  
P.O. Box 2100, CH-1211 Geneva 2, Switzerland  
Telephone: (41-22) 791 61 11  
Fax: (41-22) 798-86-16  
Internet: [akf@wcc-coe.org](mailto:akf@wcc-coe.org)*



## LWF PUBLICATIONS 1990 - 1996

### LWF SERIES

#### LWF Report

- 28/29 "I have Heard the Cry of My People", Curitiba 1990  
 Proceedings of the Eighth Assembly of the Lutheran World Federation, 1990
- "Ich habe das Schreien meines Volkes gehört", Curitiba 1990  
 Offizieller Bericht der Achten Vollversammlung des Lutherischen Weltbundes, 1990

*This series was discontinued with this issue*

#### LWF Documentation

- 27 "Land is Life: Towards a Just Sharing of Land"  
 Report and Papers of an LWF Consultation, Banguio City, The Philippines, April 1989, 1990 - LWF/DTS
- "Land ist Leben: Für eine gerechte Landverteilung", Berichte und Vorträge einer Konsultation des LWB, Banguio City, Philippinen, April 1989, 1990
- 28 "Creation - An Ecumenical Challenge?", Selected papers from a study undertaken by the Institute for Ecumenical Research, Strasbourg, France, 1990
- "Schöpfung - Eine ökumenische Herausforderung?", Ausgewählte Texte aus einer Studie des Instituts für Ökumenische Forschung, Strassburg, Frankreich, 1990
- 29 "Post-Curitiba Issues", 1990
- "Fragen nach Curitiba", 1990
- 30 "Churches in Communion", Documentation from the Meeting of the Council of the Lutheran World Federation, 30 June-10 July 1991, Chicago, Illinois, USA, 1991
- "Kirchen in Gemeinschaft", Dokumentation über die Tagung des Rates des Lutherischen Weltbundes, 30. Juni-10. Juli 1991, Chicago, Illinois, USA, 1991
- 31 "Global Church - Global Justice", Documentation from the Meeting of the Council of the Lutheran World Federation, 13-23 September 1992, Madras, India, 1992
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### *Abbreviations*

CACIF	Comité coordinador de las asociaciones agrícolas, comerciales, industriales y financieras
CNR	Comisión Nacional de Reconciliación de Guatemala
DMD	Department for Mission and Development
DTS	Department for Theology and Studies
DWS	Department for World Service
EA	Ecumenical Affairs
FMLN	Farabundo Martí National Liberation Front
GS	General Secretariat
IAHR	International Affairs and Human Rights
LWF	The Lutheran World Federation
OCS	Office for Communication Services
URNG	Guatemalan National Revolutionary Unity (Unidad Revolucionaria Nacional Guatemalteca)
WARC	World Alliance of Reformed Churches
WCC	World Council of Churches
WICAS	Women in Church and Society



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The Lutheran World Federation

**Ninth Assembly**

Hong Kong 1997

**The Lutheran World Federation**  
150, route de Ferney, P.O. Box 2100  
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